UNITED CHURCH HERALD

VOL. 1, NO. 6 DECEMBER 18, 195

Anno Domini

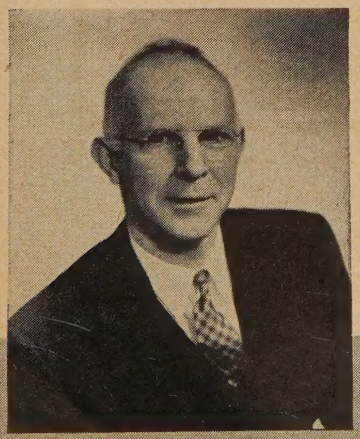
Page 10

FROM THE CO-PRESIDENTS' VIEWPOINT

On the campus of a church-related college a joint meeting of faculty and trustees was held recently. A newcomer to the faculty made an address summarizing his first impressions of the college. He pointed out that the history of the school was a crisis-ridden one. For more than a hundred years the ever-present question had been one of survival.

Now, observed the speaker, that question had been answered—and affirmatively. The college had survived and, for all that anyone could foresee, it would survive for a long, long time. The endowment is substantial and productively invested. The buildings are in excellent condition. The faculty is strong and alert. Students are numerous, of high quality and eager. Alumni are happy, prosperous and kindly disposed toward their alma mater.

Strangely enough, mused the professor, the college is now confronted with a crisis greater than any it has ever known before. The perennial question "Can the college survive?" has been succeeded by the much more formidable one "Can the college be significant?" Bluntly, the teacher was asking if it had been worthwhile to save the school, and if the college can make any considerable difference to the society in which it is set.



This kind of thinking and questioning by our college faculty members is to be applauded. Furthermore, it is to be commended to all who are interested observers of the church and commended most particularly to all those who are in the church. A consideration not dissimilar must have been in the mind of Jesus when he put to the multitude, as well as to his disciples, the question: "For what will it profit a man, if he gains the whole world and forfeits his life?"

In any event, it is one thing to enable a local church to survive and it may be quite another thing to assure its significance. It is depressing to see evidence that a particular local church might well be swallowed up by mother earth and never be missed, save by a few who have used it as a private club—its disappearance not noticeably having set back the cause of righteousness, peace, justice, brotherhood or the worship of God.

For many years people of the Evangelical and Reformed and the Congregational Christian churches have been fired with a zeal to pursue further the course of church union already taken by their respective communions. There had been extended and delicate negotiations to be completed, years of acquaintance-making and long, painful and expensive litigation. There is, understandably, too widely abroad the conclusion that the great question before the United Church of Christ is one of survival. It is supposed that the essential query is: "Can the United Church of Christ survive the rigors of attack, extended time elapses and the varying fortunes of church life itself?" The question of survival appears to be answered and to be answered with an energetic "yes." But it is answered only to be followed by a much more operose and infinitely more consequential question: "Will the United Church be really significant?" Is it going to make any difference?

If the United Church of Christ simply follows the denominations' characteristic practice of denominationalism, scarcely will it be an important response to the demands of its Lord. If it is content to emphasize its uniqueness instead of its universality, to exalt its polity instead of its potential redemptive power, to swagger in pride over its new buildings and great numbers instead of staggering, if need be, under the burden of discipleship, then its chance of being notable is minimal indeed.

It is sober realism to believe that the Holy Spirit will guide us—if we are ready—to awareness of new dimensions of the mission of the church to our world. It is emphatically Christian to make a bold push in the confidence that the Holy Spirit will enable the United Church of Christ to be a true church in areas of society which either have rejected the gospel or, in ignorance, are indifferent to it.

It is churchmanship of the first order to expect that the Holy Spirit will teach the United Church of Christ the word to which God desires it to give witness. It is being profoundly responsible to rely upon the Holy Spirit to lead us up to the walls of separation thrown up all about, walls which the church, to be the church, must break down. It is the audacity of Christmas to plant in the United Church of Christ a readiness and an expectancy to be used of God for his incarnation. In this direction lies significance.

Space will be reserved in each issue of *United Church Herald* for the co-presidents of the United Church of Christ. It is understood, however, that they are under no obligation to prepare a column for every issue! Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

Fred Hoskins

UNITED CHURCH HERALD

VOL. 1, NO. 6 DECEMBER 18, 1958

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A teacher of art in Tehran, Behzad became a Christian when a young man. "Wise Men From the East," title of the cover illustration, is a favorite subject of the artist for the Magi were members of the scholar-priestly class of Zoroastrians in ancient Persia (Iran).

The illustration is by courtesy of The Committee on World Literacy and Christian Literature of the National Council of Churches, and is the fourth in a series of special Christmas cards published by the committee.

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FROM THE CO-PRESIDENTS' VIEWPOINT ..... FRED HOSKINS 2
KEEPING CHRISTMAS 4
ANNO DOMINI ..... AN EDITORIAL 10
CHRISTMAS IN MUSIC AND SONG ..... ALBERT C. RONANDER 11
THE EVENT WE CELEBRATE AT CHRISTMAS ..... SAMUEL M. SHOEMAKER 12
THE ROLE OF THE CHURCH IN HIGHER EDUCATION ..... HAROLD K. SCHILLING 14
RESTORATION OF A 1776 E & R SHRINE ..... GEORGE A. CREITZ 16
UNITED CHURCH SENDS FIRST MISSIONARIES TO INDONESIA ..... JEROME J. FUSSELL 18
REVOLUTION IN THE STATUS OF WOMEN ..... WALTER G. MUELDER 19
NEWS WITHIN THE UNITED CHURCH OF CHRIST 20
NEWS OF THE WORLD-WIDE CHURCH 24
LAY MEETINGS SPUR HIGHER EDUCATION CAMPAIGN ..... WALTER H. ROWLEY 27
HALL MEMORIAL HOME ..... ROBERT BRUCE 28
WOMEN'S GUILD PROVIDES HOMES FOR MISSIONARIES ..... RUTH M. AUCHENBACH 29
BOOKS 30
LETTERS 31
OBITUARIES 33
THE RECORD 36

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Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

Keeping Christmas

We greet our readers with a salutation and a prayer for a blessed Christmas

KEEPING Christmas! This time-hallowed phrase could scarcely be more apt today, for the word "keep" blends two meanings rich in connotation for Christians: to observe a sacred festival and to preserve a holy tradition. It implies holding fast to the enduring values of Christmas amid the turbulence of the Atomic Age's upheavals.

There are so many ways of keeping Christmas. It is kept

Up, up goes the final stocking to its appointed place on the mantel, there to be filled by morning with oranges, nuts and toys.

Their hearts gladdened and their spirits uplifted by the gospel story of Jesus' nativity, church members quicken steps homeward after voicing gratitude to God for his infinite bounty at special Christmas morning service.

Continued on next page

Under mother's watchful eyes the tree is trimmed with gay balls and baubles by older daughter as younger keeps the kitten from using ornaments as playthings.

all over America, for instance, when members of a family such as is pictured here worship with their friends and neighbors at the Christmas morning service in the village church—there to hear afresh the never-old story of Christmas, to sing its hymns and to say its prayers.

And Christmas is kept as a season of joy when families, separated during the year, come home again to pass this happiest of Christian holidays together. For days beforehand, home is aflutter with expectation. The best silver and china come down off the shelves and everything gets a party polish. Extra blankets are taken out of the cedar chest, the high chair is trundled down from the attic and the kitchen is filled with the tantalizing aromas of cranberry, pumpkin and homemade mincemeat. Gladness fills the hearts of everyone; the day is consecrated by affection.

The day is also kept when the children—after never-ending days of suspense—spring awake in the chill December dawn to see a Christmas tree ablaze, bulging stockings hanging from the mantel and gift piled on gift. Little ones, of course, do not need always to be showered with gifts. But they do need to be gladdened and blessed by the spirit that gives the gifts, by kindness and understanding. Households, such as the one shown on these pages, that keep Christmas on December 25 are all the more certain to keep it the 364 other days of the year.

But for Christians, Christmas cannot be truly kept unless the lonely, the giftless, the homeless are included. In our fragmented world what more fitting token of the true Christmas spirit is there than to feed the hungry, solace the ill, clothe the destitute? When kindness and goodness girdle the globe, the wonder of Christmas glows with renewed brilliance.

And so *United Church Herald* greets all its readers with a salutation and a prayer for a blessed Christmas. Keep the day with its memories, fellowship and generosities—with its hope, courage and faith. Thus kept, Christmas offers the healing medicine that soul-sick, sinful man seeks—that "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life."

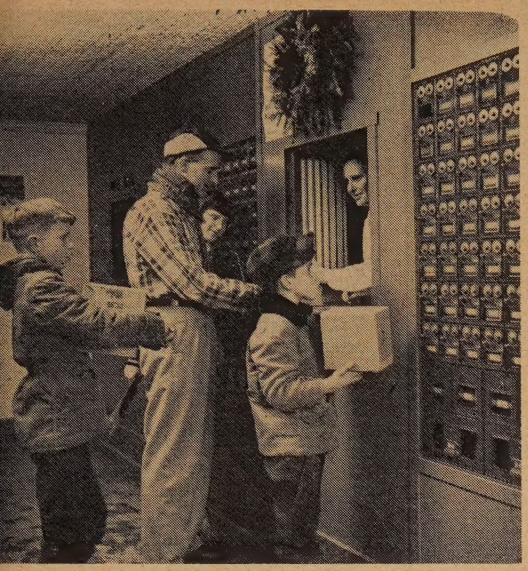
"We thank thee, Lord, for thy favors." Grace is said as the family joins in Yule Eve dinner.

Hark, the village carolers sing. The voices of young and old ring out sharp and clear in the wonderful familiar tidings that Christmas is at hand, reminding us on this Holy Night that peace on earth and goodwill toward men are within human reach.

Continued on next page

Christmas fills the mailbox with gifts and greetings from far-distant friends that bring a smile to mother's face as she reads a cheery message.

Decking the bookshelf with cards, mother and daughter add sprightly touch to the decorations of parlor.



"It's more blessed to give than o receive" is this family's spirit as oungsters help their father mail off their Christmas packages.

Last-minute shopping brings all the family to the village store. As mother and dad buy the food youngsters look at toys, perhaps wondering which they'll find under the Christmas tree.

Photos by George Pickow, Three Lions, New York

At long last gifts are opened and children are aflutter with excitement — daughter with her new book and sons in the process of putting their train together.

ANNO DOMINI

AN EDITORIAL

THE YEAR one was not the beginning of the years. People had been living on the earth time out of mind—in mighty nations, fighting great battles, building strong cities. Men and women had been engrossed in making a living, in bearing and raising children, in maintaining viable relations with their neighbors. Their story is a curious blending of hopes and fears, joys and sorrows, success and failure, triumph and tragedy.

God's Revelation

Through all these countless centuries, so the Old Testament tells us, God did not leave himself without witness. Men met God again and again. Often they did not recognize him, but to those who turned aside to see, or to listen—as Moses did when he saw the bush aflame—God's mighty acts became to them revelations of his concern for his children and an urgent call to do his bidding.

The rescue of the Israelites from slavery in Egypt and their inheritance of the promised land are the great events in the Old Testament that persuaded the people of Israel that they were chosen of God to be his people. The Exodus was God's never-to-be-forgotten redemptive act in their experience, and they in turn were to serve him as the instrument for the accomplishment of his further saving work.

"I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage!" They were never to forget what God had done for them or fail to obey and serve him. "I will be your God, and you shall be my people"—so God made his covenant with them.

But again and again the people did forget their covenant with God—and suffered the consequences. Then they called on God in their distress, so the record tells us, and God in his infinite mercy again and again forgave their unfaithfulness and saved them.

It is a fascinating drama, this story of God's encounter with his children. What is important for us is that through all the years God was active, patiently pursuing his people, never letting them go, and restoring them to new health.

The biblical drama reaches its climax in the coming of Jesus, the Promised One. The writer of the *Letter to the Hebrews* puts it this way: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power."

"When the time had fully come," says Paul, "God sent forth his Son." He stands at the very center of history, so the Christian faith stoutly affirms, dividing everything into "before" and "after"—B.C. and A.D. In Christ God made a new beginning. In him was inaugurated the New Covenant envisioned by Jeremiah in one of Israel's darkest hours: "I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, though I was their husband, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying: 'Know the Lord,' for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity and I will remember their sin no more."

The good news of the gospel is the proclamation that God is actively confronting men in love in the person of Jesus and through him is calling all men into a new community—his church. "God was in Christ," overcoming the sin which is separation from God and from one another and even from our own best selves.

These are daring affirmations and startling claims. Small wonder, then, that the day which commemorates the coming of Christ is the high and holy festival that it is. We rejoice that God's enduring love for his children was revealed in familiar human terms that all who will can understand. We give thanks that he has called us into the community of his grace—into a fellowship which is open to every man, be he Jew or Gentile, on the basis of his faith.

New Truth

This is the bold new truth that Christmas proclaims: God cared enough about men and their desperate need to intervene in history on their behalf. In Jesus—his birth, his ministry and above all his sacrificial death and mighty resurrection—God has performed a great work of redemption and introduced the new age. Now the people of every land who will heed his voice and accept his love are the chosen people of God, the new Israel, called to be the instrument for the accomplishment of his saving work in history.

That is why Christmas is the universal festival observed around the world. It speaks to men's deepest needs, regardless of who they are or where they may be living. God's redemptive purpose, implicit from the first in his deliverance of Israel from bondage, has now been gloriously consummated in the greater deliverance accomplished by Christ.

We stand in humble awe before so great a miracle and gladly join in the chorus from *The Revelation to John:*

"Hallelujah! For the Lord our God the Almighty reigns.
Let us rejoice and exult and give him the glory." TCB

ALBERT C. RONANDER

Christmas in Music and Song

LIKE A BRIGHT, glistening diamond Christmas has many facets of beauty and meaning. Perhaps, as in no other way, these various meanings are gathered up in the hymns and carols of Christmas. Here one can find a light-hearted gaiety, a rich and joyous expression of warm human affections, a deep and sturdy faith in the goodness and love of God.

Hope and Promise

Supremely, of course, it is the latter that shapes and gives substance to the carols and songs of Christmas. It is the hope and promise given in the words: "Christ the Savior is born, Christ the Savior is born." This is what burns at its heart: "God so loved the world that he gave his only begotten Son."

It is a curious and interesting phenomenon that as the observance of Christmas in its outward forms has tended to become more ostentatious and secular the hymns and carols, in a striking way, have retained the essential message of the Christmas story and, at the same time, have retained their power and hold on the hearts of people.

If the dulcet strains of "White Christmas" or the catchy rhythms of "Rudolph the Red-Nosed Reindeer" are not without their appeal, they seem just a bit pale and thin by comparison. There is a forthright honesty and direct simplicity to the traditional Christmas carols that touch something universal and timeless. Even among those for whom Christmas has little real significance, there are few who would want to displace them. The familiar hymns speak a message which they know in their hearts they need to hear of birth and renewal, of hope and love reborn.

Perhaps one of the secrets of recovering the original beauty and meaning of Christmas is to recapture something of the spirit and simplicity of the Christmas carols. One of the ways this might be done in church and family gatherings is to tell the stories behind the songs before singing them. "Silent Night, Holy Night," for instance, has a fascinating and authentic story behind it. Joseph Mohr was the assistant priest in the village church in Oberndorf, Austria; Franz Gruber, his close friend, was the organist and teacher in the village school. They had planned a Christmas Eve service in the church when, the day before the service, they discovered that the organ had broken down and they would not be able therefore to have the special music they had arranged.

Not wanting to disappoint the people. Joseph Mohr wrote the words to this hymn and asked his friend if he could set it to music. With only a few hours remaining before the service, Franz Gruber composed the tune, "Stille Nacht," which is now known around the world and together, that evening, with the latter accompanying on his guitar, they sang this beloved hymn for the first time on December 24, 1818.

Another favorite, "O Little Town of Bethlehem," was written by the great-hearted preacher Phillips Brooks while he was rector of Holy Trinity Church in Philadelphia. One Christmas Eve in 1866 he attended a midnight service in the Church of the Nativity in Bethlehem.

Lasting Impression

The experience made a lasting impression on him so that two years later, at the age of 32 as he relived it in his memory, he wrote these familiar lines for the children of his church. The tune, "St. Louis," was composed by the organist of the church, Lewis H. Redner, at Phillips Brooks' request. He had been invited to do this some months before the hymn was to be sung but nothing he had written satisfied him. Then on Christmas Eve, after he had fallen asleep, he awoke with this melody in his mind and quickly jotted it down on a scrap of paper. The next morning he wrote out the harmonization and it has since been sung by people around the world every Christmastide.

(Continued on page 35)

Mr. Ronander is administrative assistant of the General Council of the Congregational Christian churches. Photo of the Crusader Choir of the St. John's E and R Church in Monroe, Wis. by Radke Studio.

The Event W

SAMUEL M

It was inevitable, when men began to set down in words what Jesus did and what they thought about him, that someone should say one word which, perhaps more than any other, would compress the whole gospel into one complete statement.

We are so familiar with the words of *John* 3:16 that we tend to say them almost unthinkingly, and even hurriedly. There is no better day to consider them than Christmas Day and no better words to consider on Christmas Day. They contain three clear statements which concern the background of the Incarnation, the fact of the Incarnation and the purpose of the Incarnation.

"God so loved the world . . ." is plainly an assumption. Nobody knows what goes on in the heart of God, except as we judge by his works in the world. Why do we believe in the love of God? Other things must attest it besides the coming of Christ into the world. This may be the supreme, interpretative act of God which makes us conclude that his heart is a heart of love. But there must be others.

God's Creation

Creation itself is the first of them. A God great enough to bring about creation is greater than his creation and independent of it. He did not need to make it. He made it because he chose to do so. And why? We must let our imaginations run out into the infinite spaces of the universe. These stars and planets, whirling forever in immeasurable space, seen by us mostly when our own little planet is darkened from the sun and the stars "come out" at night, do "utter forth a glorious voice; forever singing as they shine, 'the hand that made us is divine.' "

Men will divide on this. The sheer materialist will say that there is no God, that these things need no creation for they always were and always will be. There is nothing behind them but the material energies of a material universe.

Go out on any clear, crisp winter's night and look up into the midnight skies and watch the stars. You can draw back in skeptical refusal to accredit them to God, or you can move forward until wonder becomes worship. Nothing can force you to believe, unless it be the very wonder of it all—unless it be the imaginative poet that lies slumbering in the souls of the least imaginative of us—unless the desperate hunger of the human heart for meaning and message overcomes the skepticism born so often of personal despair and frustration—unless some feeling comes overwhelmingly upon you that behind the stars Someone is seeking to commune with you—unless these things are true, you may feel you have to join the company of the skeptics.

But there are many people—among them the best scientists—who simply cannot go along with you. They feel that instead of its being too good to be true that there is a God, it is too good not to be true! Creation is quite unexplainable without God.

Consider also the very uniformity in creation which makes science possible. Have you ever thought of the amazing connotation of the word "universe," clearly implying oneness throughout, even in the words used by the most materialistic of scientists? The fact of truth in human life and experience seems to me another attestation of God. The deep-hidden desire for purpose and meaning in life—where did these come from if they were not divinely implanted in us?

Profound Effect

Turn now to the fact of the Incarnation: "He gave his only begotten Son . . ." Here is an event with an interpretation. The event, the birth of Jesus of Nazareth, no man disputes. No man with any inkling of history disputes his existence or his profound effect upon the world. He lived in a human body. He suffered as we do. He died upon a cross. These things are simple facts.

But this verse calls him God's only begotten Son. This involves interpretation. This puts Jesus in a different category from other good men and from other men altogether. His humanity is not disputed but this surely implies a unique relation to God. It is the assumption of the creeds, of the historic church, of Christian believers from the beginning till now, that he is God's Son in a unique sense—not just God's Son, not just his "begotten" Son (which means a Son whose generation is a continuous

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Dr. Shoemaker is rector of Calvary Episcopal Church, Pittsburgh, Pa. Photo of "Madonna and Child" by Moissaye Marans through courtesy of National Sculpture Society, New York.

Celebrate at Christmas

HOEMAKER

emanation from the Father, rather than a creation by the Father), but his "only begotten Son." There has never been, will never be, another like Christ.

You sometimes hear a foolish discussion as to whether any man might ever become Christ. Whatever his moral greatness or goodness, no man—good or otherwise—will ever attain the uniqueness of Christ.

Crystal Christ

But the verse was never intended to stir up hair-splitting theology. It simply tells us that in Christ God came into the world. He came himself. He gave in Christ no evidence of his being one with him save the evidence of sheer quality and worth. We know various degrees of goodness in other men—sometimes very high degrees of it. We see the quality of godliness in men and women. But always along with it we see something that negates and degrades it. Not so with him. With Sidney Lanier we say:

What least defect or shadow of defect,
What rumor, tattled by any enemy
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's,
or death's—
Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou Crystal
Christ?

This is not sentiment or imagination run wild. It becomes increasingly true that the interpretation is inseparable from the fact. We must say just what the verse says: "He gave his only begotten Son . . . "

This is not a truth that can never find verification. It finds support in our own increasing experience of him. The more we accept these great truths concerning him, the more we find ourselves facing life's realities with a fresh view and interpretation, with a courage, and a realism, and a faith that take the chaos and the bitterness from life and put purpose and confidence in their place.

There remains the question of how we can reconcile the ever-present problem of evil with the love of God. No man has ever yet wholly removed the mystery of this. But the more one thinks about it, the more does one see that our wish that God might have made all evil and suffering impossible forever is itself a literal impossibility. It negates human freedom. It would make life meaningless because it would be static. There could be no growth and so no character.

God chose to make people free and this meant freedom to do evil as well as good. There can be a will to holy love behind all this. And part of God's purpose is to inspire people everywhere to banish as much evil and suffering as they can.

The purpose of the Incarnation appears in the final phrase "that whosoever believeth in him should not perish, but have everlasting life." God did not manifest his divine love toward man or reveal himself in Christ merely that we might know his nature. He wanted something to happen as a result of these things. He wanted us not to be lost—not to "perish" as a child can perish when lost in the mountains on a cold winter's night for want of someone's coming to the rescue. In Christ, God came to the rescue. Without him we are lost—all of us. Many people live very blessed and happy lives in his world without acknowledging him but they are as lost as the rest of us, even as they live upon blessings they do not acknowledge and enjoy undeserved privileges.

There are two redemptions: the redemption from evil and futility in this world and the redemption from death and condemnation in the next. I have seen as much hell in some lives here on earth as I ever expect to see in a hell established by Satan. Extreme self-centeredness is one such hell, where life grows smaller and smaller minute by minute, like the whirlpool of water gradually circling round and round, getting narrower and narrower as it comes to the mouth of the drain and then disappears altogether. Bitter and relentless hate is another, feeding upon its own harshness until it wears away the very soul in which it dwells, and so often reflecting itself in bodily aches and ailments of a hundred kinds.

Futility is perhaps the greatest hell of all—meaninglessness, the loss of a sense of personal significance and of being of use to someone. From this kind of "perishing" Christ comes to save us. He centers us in himself and in others. He puts forgiveness where there was hate. He fills life with pulsing meaning and gives joy in place of the old futility.

Eternal Life

And the eternal aspect of it begins here and now, for the Christian faith and life are a kind of eternity in the midst of time. This goes on unhindered, unrestricted, unbound by the old ties and tensions of the body, in a condition where the body has become a "spiritual body" and the life and personality are free forever more. This is the real and great gift of Christ to us. All that he does for us here and now is of great moment to us in the present, but his gift of eternal life will still be with us even when time no longer exists.

It is the will of the God of love that we should be created, that we should be free, that we should be redeemed from our false use of our freedom and that we come back to "glorify him and enjoy him forever." To make this known, our Lord Jesus Christ was born of a human mother, lived a human life, died a human death and rose victorious over death as he had been victorious over sin.

Amid all the joy of Christmas Day, let our thanks well up toward him, let our lives pour out in service to others, let our hearts be opened more widely to him, let our wonder turn to worship. Christ was God's Christmas gift to us. This is our Christmas gift to him—the only one that he really wants from us.

An E and R layman points up . . .

THE CHURCH'S ROLE IN HIGHER EDUCATION

HAROLD K. SCHILLING

DOES THE responsibility of the church extend into the field of higher education? If so, how can it be discharged? Obviously these are old questions. But old questions often take on new urgencies and bring on new problems—in new situations.

Our situation is a new situation—with the incredible but mixed blessings of science and technology, the explosive increase in populations and consequent demands upon education, the global social revolution and the anachronistic phenomenon of a "revival of religious interest," accompanied by an almost universal "eclipse of God," to use Buber's revealing phrase.

Two Aspects

I suggest, first, that to achieve its purposes adequately higher education needs the help of the church; and second, that the way the church can help is to provide Christian higher education.

I suggest further that Christian higher education has two aspects and therefore demands two different, though closely related, undertakings by the church, namely that of maintaining institutions of higher learning explicitly for Christian education, and that of maintaining strong, influential outposts of Christian life and scholarship in the domain of so-called secular higher education.

I believe that before the church's impact in higher education can become truly powerful the church must learn to "think big" in this area. Indeed very much more money and manpower must be poured into it than in the past.

Let us begin by asking in what sense it can properly be said that higher education lacks anything of importance that the church can supply? This calls for at least a brief analysis of the nature and purpose of both higher education and the church.

Balanced Growth

Higher education is devoted to higher learning. Its curriculum, according to contemporary ideals, is expected to help the student to attain knowledge, understanding, skills and attitudes conducive to his maturation and balanced growth as a person and to his professional competence as a scholar or practitioner in a particular field. The former is the goal of general education, while the latter is the objective of specialized education.

An important part of higher education is the so-called "co-curriculum." This relatively new word symbolizes a growing realization that educational objectives cannot be achieved exclusively through the formal curriculum, and that the student's life outside the classroom is a potent educational resource that might actually constitute, if adequately structured, another (hence co-) curriculum.

On many campuses there is apparent a keen sense of responsibility regarding this co-curriculum. There is much discussion about how to make it more meaningful—more than simply spontaneous extra-curricular activity—and how to make sure that it is well balanced and opens up to the student significant areas of experience he might not otherwise encounter.

For us of the church all this is extremely important. We regard these educational purposes as thoroughly sound and desirable. We are deeply troubled, however, by a serious difficulty. As we see it, general education cannot be truly general or complete if it consists of humanistic and scientific studies only and provides no opportunity for the intellectual and existential encounter with the transcendent and divine in the world. Specialty education also, we feel, is inevitably inadequate and shallow unless it is related significantly and dominantly to a recognition of the demands of God. Whole areas of the world and experience are almost automatically excluded from thought and study and therefore from the purview of higher education as ordinarily conceived and practiced.

Clearly this is a tragic situation. It calls for Christian action—the kind of action for which God brought the church into being. Specifically, what must the church do?

1. The Protestant church needs to develop a systematic theology of higher education. Such a theology does not now exist, so far as I am aware. Until it does we shall continue to flounder and drift virtually without chart or compass as I believe we are now doing. Until we have developed more clear-cut ideas and deep convictions on the subject, growing out of our fundamental Christian faith and beliefs, we shall not have either a truly

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Dr. Schilling, an E and R layman, is professor of physics and dean of the Graduate School at Pennsylvania State University. Photo of Skinner Memorial Chapel by courtesy of Carleton College, Northfield, Minn.

The chapel is a familiar campus landmark, indicating role of church in college.

motivating sense of mission and goal or a sustaining confidence that we possess the ways and means of attaining the goal.

And what is more, until we have a definitive theology of Christian higher education and preach it far and wide throughout the churches, and until the rank and file of the ministry and laity have accepted it as basic doctrine of the Protestant church, we shall continue to have the pitifully inadequate support we now get for Christian education.

2. The church has responsibility for Christian higher education in two spheres—in the so-called church-related colleges and in the so-called secular academic community. We would thus think of the church's effort in Christian higher education as being channeled in two directions, each as important and demanding as the other. Let me discuss each of these separately.

The Protestant church must continue to maintain strong colleges that are distinctively Christian in character—colleges in which the curriculum and co-curriculum are purposefully integrated and so designed that the student will encounter intellectually and existentially all important aspects of reality and experience, especially those encountered only in religion. These are colleges in which all study and inquiry, as well as motivations, are enriched and enlightened by the Christian faith.

The church has already made a tremendous contribution to higher education in America through its colleges and seminaries. Many of its colleges were among the first institutional pioneers of higher education. They have educated many of the leaders in public affairs, the professions and the church. Today they furnish many of the best students entering our graduate schools. In them many men and women in the everyday walks of life have found spiritual inspiration and an abiding faith. For these and other reasons I have for them deep admiration and profound respect.

Secular Emphasis

In my opinion, however, we have to a large extent sold the Christian college short in recent years by trying to sell it to the education world and the general public—and even to the church—on the basis of what I regard as an essentially secular educational philosophy, one that has in it tragically few distinctively Christian components recognizable as such.

We have equated the Christian college with the liberal arts college and then sung the praises of the liberal arts college. Today we are preaching from the housetops that the Christian college is needed as an antidote to the poisons left in the wake of the sputnik-explorer successes and failures, because it, the Christian college, is a liberal arts college maintaining a balance between the humanities and the sciences. We are equating the Christian college with the small college and with the friendly college and extoling its virtues as a small college and as a friendly college per se. But where is the logic of all this? None of this makes it clear to anybody what is most distinctive about a church-related college.

(Continued on page 32)

Goblet-design pulpit with balustrades is a copy of early colonial original.

Church of the Month

Restoratio

An historic church in need of repairs presents a unique challenge to its congregation when it decides to embark on a program of reconstruction and restoration.

The First United Church of Christ in Easton, Pennsylvania (formerly the First Reformed Church) is referred to by local historians as "Easton's central shrine." It is the oldest building in Easton, a city rich in colonial history.

The congregation of this church was organized in 1745 but the sanctuary was not dedicated until 1776. Relics of this period are treasured by the present congregation. The original land grant from the heirs of William Penn is kept under the same kind of "age-proof" glass as the Declaration of Independence.

It was in this church that Teedyuscung, King of the Delawares, and the war chiefs of six nations sat in council with George Taylor and George Walton as Thomas Paine took notes recording the proceedings of the Indian Treaty of 1777. This was the church that served as a hospital for George Washington's wounded soldiers, and it was here that General Sullivan brought his men in 1779 to pray on their return from avenging the Wyoming massacre.

Over 200 years of history could not be ignored by First Church's congregation. When repairs on the building became mandatory, they decided overwhelmingly in favor of restoration in preference to the current trend of tearing down and building anew.

The immediate problem was to raise the necessary funds to meet the cost of restoration. After seeking outside aid from various sources, the congregation decided it would have to meet the cost alone. One very gratifying gift did come from outside its ranks. The first check was from Jewish citizens of Easton echoing a 1745 gift by one of their ancestors of twenty pounds of nails toward the erection of a church-school building. This early gift is commemorated by a star of David in one of First Church's stained-glass windows.

The architect, Erling H. Pedersen of Philadelphia, made a complete survey of the building and based his recommendations on his own findings and the historical data available. A tall white steeple had been built over the north tower in 1832. Removing it would have been very costly and it was much too beautiful to dispose of, in any case. The church was thus restored to the period of 1832 while retaining its colonial character.

In the interior the single change which made the most difference to the atmosphere of the sanctuary was the color scheme. The white woodwork and pale gray walls have completely transformed the drab interior. The red carpeting not only conforms to the colonial era but lightens the sanctuary as well.

The pews were originally a natural cherry color with elaborate ends. These ends were replaced with a paneled design and the whole painted white to give the effect of colonial box pews. The brass chandeliers follow the design of colonial candle-holders. Some of the original wiring dating from 1889 had to be replaced and extensive wiring done to carry the added load of a new organ, amplifying system and equipment for radio broadcasting.

The stained-glass widows on the second level were not particularly valuable and were not in keeping with the colonial décor. Therefore, they were replaced with clear glass increasing the natural light. However, the memorial windows on the first floor of the church were far more valuable and are of sentimental interest to the congregation. The

Bible and communion set were given early settlers by European Reformed churches.

GEORGE A. CREITZ

# of a 1776 E & R Shrine

architect was a stickler for historicity but permitted these stained-glass windows to be retained because of their beauty.

The chancel as it existed before the restoration belonged to no particular period. It was an accumulation of furniture and decoration added over the years. To carry out the reconstruction, the chancel was raised and separated from the auditorium by a chancel rail and three steps at the center and sides. The chancel furniture was designed and upholstered to suit the early period. A hand-woven red and gold dossal was made on eighteenth-century looms and hangs directly behind the altar. The altar itself is furnished with exquisite hand-woven frontals of white, gold and other colors representing the four seasons of the church year.

The altar recess is framed by an elliptical arch with a molded cornice and fluted Corinthian pilasters. Its carved ornamentation is purely architectural in significance, being based on colonial adaptations of English Georgian designs.

The eagle on the key block at the top of the arch was a problem in restoration. A similar eagle appears in an 1876 photograph of a patriotic celebration. It was hard to decide whether the ornament had patriotic or religious significance. However, the eagle was used as an architectural ornament in many ways during the Revolution and it was finally decided that it was a part of the original church ornament. It has meaning as well, apart from its authenticity, in the quotation from *Isaiah* 40:31: "They that wait for the Lord shall renew their strength; they shall mount up with wings as eagles."

The vivid beauty of the chancel hangings, the simplicity of the furnishings and the ecclesiastical drama of the pulpit (*see photo*) have gone beyond mere colonial authenticity. They have restored emphasis on the altar of the church and have given back to it the majesty it deserves.

First Church's congregation put its faith completely in its architect. Mr. Pedersen was the sole judge of what the restoration should be like within the limits of the money allotted. There were no committee meetings to decide the color of the carpet, the type of altar cloths or the amount of gold leaf to be used on the Georgian columns. Such matters were the architect's responsibility and his alone.

Early church records, several photographs and local histories were the basis of his research. Beyond these and his survey of the building, Mr. Pedersen's own knowledge of early architecture filled in the details. Obviously, a competent architect is essential to a reconstruction from beginning to end.

An exact duplication of the original church was not attempted for reasons best described in Mr. Pedersen's own words: "As in any other architectural problem, restoration work has to be met with a great deal of compromise and considered judgment in order to solve successfully the present and future needs of an active church. Practical and functional requirements are equally as important as the aesthetic or archaeological problem." The congregation of First Church agrees completely that the judgment executed in Easton's oldest church has resulted not only in the restoration of the colonial spirit but also in a sanctuary of timeless beauty.

Dr. Creitz is minister of the First United Church of Christ in Easton, Pa. Photos by Charles P. Mills courtesy of the church.

Light and simplicity are major characteristics of First Church's restored sanctuary.

United Church sends first missionaries to Indonesia

JEROME J. FUSSELL

THE FIRST two missionaries to Indonesia from the United Church of Christ were appointed for service in that area during the Board of International Missions (E and R) meeting in Cleveland, Ohio.

The Rev. and Mrs. Myles H. Walburn of Maywood, Ill. were appointed to teaching duties at Makassar Theological Seminary on the Celebes Islands in Indonesia. Mr. Walburn, a recent graduate of the Divinity School at the University of Chicago, will teach theology and related subjects. At present he is serving as minister of Calvary Community Church in Maywood. For Mr. Walburn the forthcoming trip to Asia will be no novelty. The son of a Y.M.C.A. executive, he lived as a boy in Shanghai and Tsingtao.

The Walburns, parents of two small children, plan to leave soon. They are under no illusions about the difficulties that may lie ahead of them in a land torn by revolution where Muslims constitute approximately 90 per cent of the population. Yet they are filled with hope that they may be able to help fill the critical need for leadership in Indonesia — a land whose 3,000,000 Protestant Christians give it the largest Protestant population in Southeast Asia.

The decision of the Board of International Missions to send missionaries into Indonesia for the first time underscores the high importance which mission administrators and field secretaries place upon this critical outpost of Protestant Christian expansion in Southeast Asia. The present appointments grow out of an ecumenical participation in this area highlighted by numerous joint projects. Two years ago the Board of International Missions gave $12,500 for the construction of a chapel at Makassar Theological Seminary. Since 1956 it has extended help to Bali in the form of scholarship aid. Other E and R participation in the area has included $5,000 for a hostel in Jakarta, $5,000 for a hostel in Bali, $3,500 for a clinic and various other church projects in Bali totaling $24,500. The last three were projects of the Commission on World Service. Nineteen furloughed missionaries from Honduras, Japan, India, Hong Kong and Ghana reported briefly on their work. Lucille Hartman, a missionary to China for twenty-two years, urged American Christians "to remember and pray for Christians in Red China. We can't send people there. We can't send money. But we can pray with all our hearts." Miss Hartman has been a teacher in the True Light Middle School, Kowloon, Hong Kong since 1949. Prior to this she served in Hunan Province in central China.

Dr. Emil W. Menzel, an E and R missionary to India for the past thirty-three years, declared that the critical time for the Christian church in India is rapidly approaching. He said the political and social conditions in India "are such that the church in India must be prepared to become financially as well as administratively independent." Outside help of various kinds will be needed in India for some time to come, he reported, but India's Christian church "will have to sink or swim on its own resources."

The Rev. and Mrs. Myles H. Walburn to teach at Makassar Seminary, Indonesia.

The Rev. and Mrs. Harold N. Auler Sr., missionaries to Honduras for the past thirty-eight years, gave an optimistic report of Protestant Christian mission work in Latin America. The Aulers opened up mission work in Honduras for the E and R Church and have recently accepted a challenge to go to Ecuador as senior missionaries of the United Andean Indian Mission, a cooperative work supported by four United States denominations. Mr. Auler has served as president of the Honduras mission for the past twenty-five years.

The announcement that this year one of the largest groups of candidates had applied for overseas service highlighted the meeting. There were twenty candidates of varying ages and skills applying for appointment. Of these twelve were accepted and appointed for immediate service in one of four countries. Included among the appointees, in addition to the Walburns, were the following: Mrs. Gladys Boorom Yost of Cresco, Pa., educational director in various nursing schools, to Ghana; Mr. and Mrs. William G. Kroehler of Billings, Mont., to Japan; Eleanore Hire of Bloomington, Ind., to Japan; Mrs. Michael Gass to join her husband who was recently appointed a medical missionary to Ghana; Dr. and Mrs. Justus M. Lann of England, to India; the Rev. and Mrs. Robert E. Reiff of Womelsdorf, Pa., to Japan; Eric Alan Gass of Yale Divinity School, to India.

Dr. Fussell is missions editor, Board of Christian Education and Publication, E and R Church. Photo by courtesy of E and R Department of Missionary Education.

THE REVOLUTION IN THE STATUS OF WOMEN

In 1776 Abigail Adams said to her husband, John, words that were strangely symbolic of the era then coming of age: "If particular care and attention are not paid to the ladies we are determined to foment a rebellion, and will not hold ourselves bound to obey any laws in which we have no voice or representation." The revolutionary spirit of Abigail Adams' words is but one aspect of the fundamental change that has upset one social institution after another since that day.

Freedom has been the theme in politics, economic life, family relations, communications, education, art and even religion. Old orders have toppled; new ones have taken their places in all the major segments of society. The freedom that has emerged has often been ambiguous—not always has it been Christian freedom.

Christian freedom has been known to set the world upside down, as the writer of *Acts* noted; but not all social change in the name of liberty has given mankind Christian freedom. Today in the setting of world revolution and rapid social change it is well for the women of the church, together with the men, to consider their relation to Christian freedom.

American women are caught in a vast process of social change. New nations are born overnight like French Guinea, or after long labor like India and China. These international revolutions remind us that mature freedom is precious, difficult and costly because it must be won in the personal depths of a new vocation of responsibility. The revolution is personal.

The basic social changes of our time are not in natural science or technology, but in the elementary relationships of men and women to each other. Far more significant than a satellite in orbit or a Pioneer in search for the moon are the fundamental changes taking place in the primary groups of society—like the family. Revolutionary upheavals are taking place in the immemorial involvements of husbands and wives, parents and children and in the face-to-face relationships of the sexes at work, in church and in the home. The crisis is one of freedom and responsibility.

A swift review of the basic parts of culture as they affect women will show the impact of social change on freedom. Let us begin with the political freedom which Abigail Adams demanded of her husband, John. Women waited until 1920 to gain the ballot through the Nineteenth Amendment. Many of the enemies of woman's suffrage said it would ruin politics; many of its proponents said that the women would clean it up and that Christian womanhood voting the ideals of the church and the home would raise the standards of our national life.

But political power—the freedom of the ballot box—has not guaranteed either democratic realism or democratic idealism. There is nothing in the freedom to vote, to be in the legislature or to serve as a political executive that guarantees responsible politics.

Women have won spectacular economic as well as political victories. These include the right of women to hold property separately from their husbands and the right to work in dignity —to earn not only enough for bread but also for roses.

Today women have jobs—and they are protected by unions and social legislation. Women are included in every job classification used by the Department of Labor. Today nine out of ten women are likely to work outside their homes at some time in their lives. Of the twenty-eight million women who work in the course of the year, only one-fourth are single, whereas three out of every ten married women are now working. One-fifth of the women workers are under 25 years of age and two-fifths are

(Continued on page 34)

WALTER G. MUELDER

Dr. Muelder is dean of the Boston University School of Theology.

NEWS

WITHIN THE UNITED

NEW TREASURER FOR CC HOME BOARD

DR. HOWARD E. SPRAGG has been elected treasurer of the Board of Home Missions of the Congregational Christian churches succeeding Dr. William F. Frazier, who retires December 31 after fifteen years in the post. Dr. Spragg is presently general secretary for administration of the Board of Home Missions.

In his new position Dr. Spragg will be responsible for annual disbursements of over $10,000,000.

He has also been elected treasurer of the Annuity Fund for Congregational Ministers and the Retirement Fund for Lay Workers. He will serve as treasurer of the corporation of the General Council.

Born in Malden, Mass. in 1917, Dr. Spragg attended Tufts College and Union Theological Seminary in New York City and received a B.D. from Chicago Theological Seminary. From 1943 through 1948 Dr. Spragg was minister of South Congregational Church in Chicago and the following year went to Puerto Rico as general secretary of Congregational Christian work there. In this capacity he had supervision of the program of Ryder Hospital, Yuquiyu Rural Life Center, twenty-three churches and forty rural chapels. He joined the national staff of the Board of Home Missions in 1952.

◈

The CC Board of Home Missions has also announced the appointment of an interim secretary for evangelism. He is the Rev. Dr. Roy L. Minich, a Congregational Christian minister of Malden, Mass. He will be responsible for the preparation of devotional materials, including the fellowship's devotional guide, *Daily Devotions*. Dr. Minich will also give leadership to the planning of regional conferences on evangelism. In much of his work Dr. Minich will cooperate closely with Dr. Fred C. Schweinfurth, secretary of evangelism for the E and R Church.

Dr. Minich was for thirty-one years minister of the First Congregational Church in Malden and more recently has been interim minister of First Church, Evanston, Ill. He will make his headquarters at 14 Beacon St., Boston, Mass.

UNIQUE STONE ALTAR DEDICATED

A HUGE BLOCK of stone—standing under the open sky near the unfinished walls of its future home—was recently dedicated as an altar by the Zion Evangelical and Reformed Church of Milwaukee, Wis.

The dedication of the altar before the building was completed was said to be reminiscent of the early days of Christianity, when the altar was often in use before the completed building.

Broken out of its limestone bed in one piece, the seven and one-half ton stone is believed to be the only solid stone altar in the United States. It is eight feet long, forty inches high and three feet wide.

According to the pastor, the Rev. Raymond A. Ley, who presided at the dedication *(see photo)*, the baptismal font will be of a similar stone "to reflect the uniqueness of the two sacraments established by the command of Jesus." The completed church will be a modern "tent" of stone, glass and thin concrete and will cost an estimated $195,000. Built in a hyperbolic paraboloid design, it will have a roof and side walls of diamond shaped concrete shells with triangular openings filled with art glass panels. Zion Church will continue to worship at its present location even after services have begun in its new sanctuary, thus functioning as a "two-point congregation."

HYMN FESTIVAL INTRODUCES NEW HYMNAL

A RICH ARRAY of traditional and contemporary hymns was introduced to Chicago churches on the Sunday before Thanksgiving in a hymn festival held at First Congregational Church, Oak Park, Ill.

A 579-voice choir assembled from the choirs of the Congregational Christian churches of Greater Chicago led the city-wide congregation in the singing of some of the 456 hymns to appear in the new *Pilgrim Hymnal* which recently came off the press and is now available.

Nearly five years in process of compilation by a distinguished committee of musicians and churchmen, the *Pilgrim Hymnal* is expected to rank among the foremost hymnbooks in Protestantism. The Chicago festival, sponsored by the Chicago Congregational Christian Association, was the first of several previews being held over the nation.

The noted musician, Dr. Thor Johnson, former conductor of the Cincinnati Symphony and presently on the faculty of the Northwestern University School of Music, served as conductor for the festival. The organist was Dr. Hugh Porter, director of the School of Sacred Music, Union Theological Seminary, New York City and musical editor with his wife of the new hymnal.

The choir *(see photo)* in the red, purple, green, black and white robes of their respective churches filled the choir loft, pulpit area, both transepts and the center section of the sanctuary.

The festival was arranged by a special committee headed by the Rev. Oliver Powell, minister of the host church and a member of the national hymnal committee. Dr. Clarence F. McCall Jr., associate superintendent of the Illinois Congregational Christian Conference, was the presiding minister.

Blending great hymns of the Reformed and Free Church heritage with notable contemporary hymns, the new *Pilgrim Hymnal* includes hymns never published before, hymns of the "younger churches" of Asia and Africa, well-known traditional hymns and long-neglected hymns of the past restored to usage in this book.

Hundreds of ministers and lay people helped the fourteen-member hymnal committee prepare the new book by answering questionnaires, attending seminars and recording preferences of their congregations.

Responsive and unison readings are from the Revised Standard Version of the Bible. The new hymnal also includes special choir music and worship aids.

LAYMAN JOINS CONFERENCE STAFF

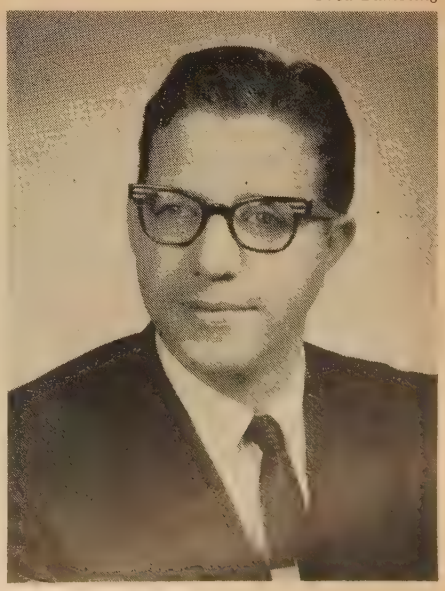
THE CONGREGATIONAL Christian Conference of Illinois has called a layman to serve on its staff as an associate in stewardship. He is Russell Palmer, a member of First Congregational Church of Cuyahoga Falls, Ohio. Mr. Palmer will give leadership to the "plan of advance" adopted by the conference at its annual meeting last May.

Mr. Palmer is leaving a career in business to enter the service of the church. Since 1939, except for time spent in the United States Army, he has been with Burroughs Corporation, first as salesman and later as account representative.

In his home church, he has served as church-school treasurer, trustee, chairman of the finance committee, and is currently serving his second year as moderator.

The "plan of advance" in the Illinois Conference seeks to double the giving to *Our Christian World Mission* during the years 1960 to 1964. Out of this anticipated increase, the conference expects to pay its share of the Christian Higher Education Fund and provide capital funds for church extension and camp improvement in the Illinois Conference.

Fred Tambling



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CONNECTICUT CHURCHES STRESS STEWARDSHIP

"It was a timely message and one that was better received from a layman than from a minister." Thus one member of a Connecticut church summed up a new experiment in setting forth the message of stewardship. About a third of the ministers of Congregational Christian churches in Connecticut stepped down from their pulpits on a recent Sunday morning. They were giving way in the face of an "invasion" of laymen and laywomen preaching on the mission of the church centering in *Our Christian World Mission.*

This going forth by the laity was the result of a plan conceived and put into effect by the state conference committee on stewardship and missions chaired by Mrs. Harold A. Roberts with the Rev. John R. deSousa, minister for men and missions of the conference, as adviser. It had four primary aims:

(1) to emphasize the need for a real conviction as to the value of the Christian faith; (2) to help people see what the mission of the church really is; (3) to depict our faith in action, explaining briefly the churches' agencies; and (4) to promote a sense of stewardship.

The fourteen chairmen of association stewardship and missions committees were charged with contacting all ministers and asking them to offer their pulpits on this particular Sunday. They were also asked to suggest capable and concerned laymen to serve as speakers. Those who accepted speaking assignments received a packet of training materials and attended one of the three area training sessions held one week before the "invasion."

Immediately following the laymen's appearance questionnaires were sent to the ministers of the seventy-three churches cooperating in the program to get their evaluations of the message given, the manner of presentation and the response of their congregations.

Representative of the reactions was this comment: "I was surprised a layman was so well acquainted with the world program of the church."

Einar G. Chindmark

The laymen "preachers" were impressed by the interest their discussions stimulated. Photo shows Gordon D. Thorp, a layman, at South Church in East Hartford.

LAYMEN FILL PREACHING ASSIGNMENTS

An estimated 3,000 United Church of Christ men led worship services in local churches on Laymen's Sunday, October 19. Some of these men led congregations in prayer, others read the scripture lesson and still others preached.

Couple this discovery of capable lay leadership in the churches with the fact that there are not nearly enough ordained ministers to fill the 8,000 United Church pulpits and one can understand the resurgent interest in lay preaching.

A look at the men of Centenary Evangelical and Reformed Church, Winchester, Va. *(see photo)* indicates the wealth of lay potential in the United Church of Christ. Marcus Crum of Baltimore is presenting a new charter to Tevious Bailey, president of Centenary's newly organized Churchmen's Brotherhood. Mr. Crum has a full schedule of church assignments in Potomac Synod.

The Congregational Church of Greene, N. Y. has three active lay preachers. Ray Elliott, a former seed merchant, is available when needed anywhere in the New York Congregational Christian Conference. Dave Van Slooten, a dairyman-farmer, is in full charge of and regularly serves the CC church at Chenango Forks and Kenneth Schofield, a chain-store manager, serves the church at Coventryville. Credit the Rev. Arthur J. Smith, minister of the Greene church, with encouraging these men.

If lay preachers are to be used effectively in the United Church, they must have guidance and training. Recognizing this, some conferences and synods have already set up schools of lay preaching. Reports from the Minnesota, New Hampshire and New York State conferences and from Reading Synod show an increasing interest in informal lay preaching schools.

The Churchmen's Fellowship is planning a Lay Training Conference in the fall of 1959 which will treat lay preaching as one of its emphases.

At the CC Mid-Winter Meeting at Buck Hill Falls, Pa., the superintendents and the Department of the Ministry will discuss lay-preacher training. The CC General Council has directed the Department of the Ministry to strengthen the role of laymen in the churches, toward the end of bringing into more effective service our potential manpower to save many marginal churches.

J. Kenneth Kohler and William E. Peterson

BROADWAY CHURCH SPONSORS CHAPEL PLAYERS

THE BROADWAY Chapel Players began their fifth season at the Broadway Congregational Church in New York City with a production of Graham Greene's "The Potting Shed," a searching drama about a man haunted by a modern-day miracle. The purpose of the company is to present religious drama as a form of worship at the church's 5:00 P.M. vesper service on Sundays. Ten performances are scheduled concluding with one on January 4.

So enthusiastic was the play's reception that a two-week engagement in Philadelphia's Forty-third Street Theater will follow the New York run.

Located almost in the heart of New York's theater district, Broadway Church has supported the Chapel Players as part of its ministry to theater people and to give its members and others an opportunity to witness good religious plays. Says the Rev. Joseph D. Huntley, associate minister of Broadway Church: "The church has for too long neglected the arts and the artists. Because we believe that great art belongs in the church, we have sponsored and supported the Broadway Chapel Players these many years."

Against the backdrop of candles and the cross with only a minimum of props "The Potting Shed" unfolds. It is basically the story of James Callifer who, as a lad of 14, hanged himself in the family potting shed. The fervent prayers of an uncle—who vowed to give up his most precious possession if the boy could live—are credited with having restored his life.

Unknown to James this attempted effort at self-destruction has crippled him spiritually. As an adult he seeks to uncover the reason for the emptiness in his heart. The play charts his quest for some meaning to his life. Naturally both his mother and his former wife *(see photo)* play key roles in the drama, as played by Maud Scheerer and Jorie Remus.

The Chapel Players, a group of professional actors, are under the direction of Bill Penn, whose energy and initiative led to the group's formation five years ago.

Alix Jeffry

They continue to receive the cooperation and encouragement of the church's Tower League of Young Adults and Mr. Huntley.

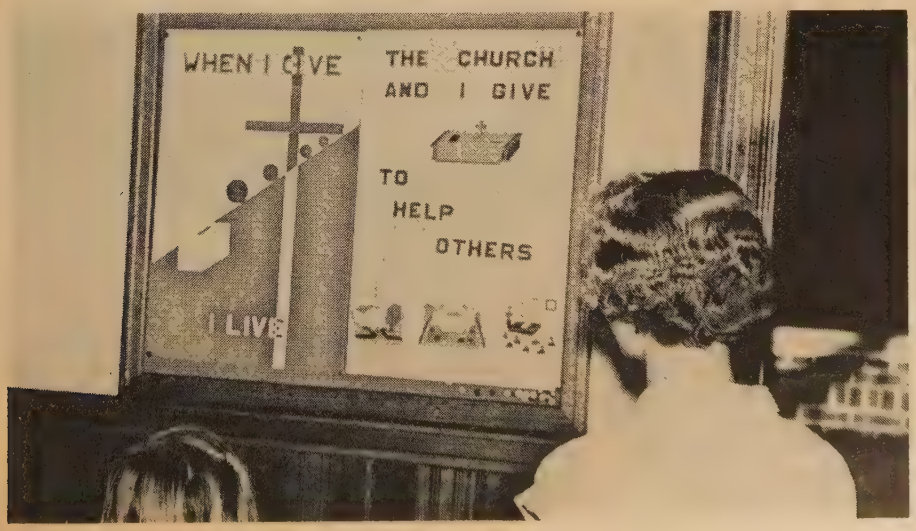
E AND R STEWARDSHIP PROJECT ANNOUNCED

THE STEWARDSHIP Project sponsored annually by the Commission on Stewardship (E and R) enters upon its thirty-seventh year with the announcement of the themes for 1959.

Beginning in 1922 as a contest for the making of posters and the writing of essays, the project has been extended to include the writing of poems, plays and hymns. Hundreds of churches and thousands of people take part.

The general theme for the 1959 project is "The church's strength—faithful stewards." In announcing the theme, Dr. Paul E. Strauch, executive secretary of the Commission on Stewardship, commented: "This theme challenges church people to think about the task of the church in our time and the part that each member plays in building up the body of Christ.

"The church is facing a time of testing. Unprecedented problems and difficult tasks confront her. A line of a familiar hymn suggests the predicament of the church in our time: 'Her strength unequal to her task.' The question we face then is 'What can we do to match the problems with the human resources that are needed?' Or, to put the question in another way, 'What can we do to make the church's strength equal to her task?' "



The general theme is subdivided into topics appropriate for the various age groups eligible to participate. Starting with the junior-age group and continuing through the adults, the topics for 1959 are:

Group A (9-11 years)—"How can I help my church be stronger?"

Group B (12-14 years)—"How does the church need me?"

Group C (15-17 years)—"How can I serve the church?"

Group D (18-24 years)—"My responsibility for the church's strength."

Group E (Adult)—"How my stewardship enriches the life of the church."

The period for the preparation of entries in the local church is January 4 to February 15. Anyone who is a member of a United Church of Christ congregation or church school may participate. Entries are judged on the basis of general content, originality, style, clarity and neatness. Registration blanks are available from the Commission on Stewardship, 1505 Race Street, Philadelphia 2, Pa.

NEWS of the WORLD

EARLY DOCUMENT PRESENTED TO BIBLE SOCIETY

RNS

DR. HENRY SMITH LEIPER, executive secretary of the Congregational Christian Missions Council, recently presented a sixteenth-century illustrated Latin Bible to the American Bible Society in New York. Shown accepting the gift on behalf of the society is Margaret T. Hills, its librarian.

Described as one of the earliest documents of the Reformation, the volume was completed in 1540. It is known as the "Stephanus Bible," after Robert Stephanus, scholarly French printer, who edited Greek, Hebrew and Latin scriptures.

Dr. Leiper said the Bible has been in his possession for some thirty years since he acquired it in Paris while serving there as minister of the American (Protestant) Church. He explained that Robert Stephanus was a personal friend of John Calvin and other sixteenth-century reformers. The printer's edition of the Vulgate text was first prohibited by the Council of Sorbonne, Dr. Leiper said, but later was approved by King Francis I of France. The book is unique because of its typographical beauty, its lovely illustrations from fine woodcuts and its elaborate index of biblical names in both Latin and Hebrew.

WOMEN WILL AID J.I.C.U. CHURCH

THE FUTURE leaders of Japan are today's youth. If they are to be the contributing forces for a democratic nation, they must be drawn toward Christianity and away from the attraction of communism, fascism and ultranationalism.

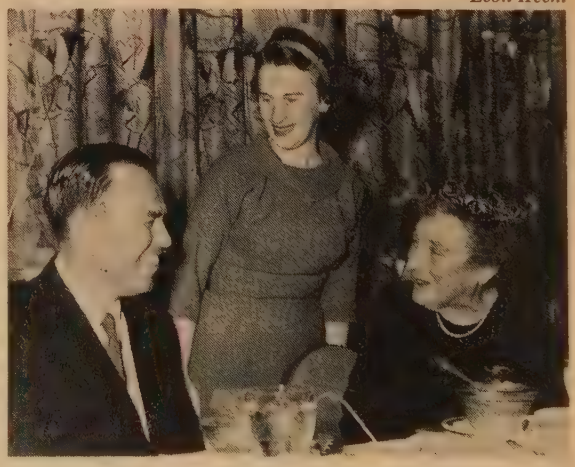
This warning was sounded by the Rev. Dr. Masumi Toyotome in an address given recently in New York at the fifth annual luncheon sponsored by the Women's Planning Committee of the Japan International Christian University Foundation. Dr. Toyotome is director of religious life at the ICU in Japan and minister of its University Church. The dynamic Japanese clergyman also serves as professor of Christianity.

Speaking before a gathering of more than 600 prominent women leaders and their guests, Dr. Toyotome observed that "Japan also needs Christianity not only to combat communism but to hold back the rising trend toward fascism and ultranationalism. Only the present precarious economic prosperity is holding back these two forces."

Japanese students "need Christ as the great cause for which to give their lives," Dr. Toyotome stated. "Christ alone will deliver them from defeatism and suicide on one hand and egocentricity on the other."

Mrs. Samuel McCrea Cavert announced that the Women's Planning Committee has undertaken a new project to raise $125,000 to complete the building of the University Church. "This edifice," she said, "is the powerhouse for the creation and maintenance of the Christian life and spirit of the university." In addition, the committee will seek memorial gifts of $25,000 for the erection of the church tower and $25,000 for an organ with electric amplifier "to send the sound of great religious music echoing throughout Japan." Photo shows Dr. Toyotome with Mrs. Val H. Wilson, wife of the president of Skidmore College *(see* United Church Herald, *October 9)* and Mrs. Harper Sibley.

Leon Hecht



GOVERNORS ADVOCATE HELP FOR MIGRANTS

RNS

PROTESTANT churches have been urged by government leaders from three states to step up their programs for migrant workers and to press for Federal laws on behalf of these "voteless and voiceless people."

Joining in making the plea were Gov. Robert B. Meyner of New Jersey, Gov. Averell Harriman of New York and Commissioner of Labor William L. Batt Jr. of Pennsylvania. They spoke at a symposium before some 500 officials of state, civic and religious agencies at the annual luncheon of the National Council of Churches Migrant Committee held in New York City.

Gov. Harriman lauded the National Council and other church groups for their assistance to about 35,000 migrant laborers in New York State alone. The council's committee also functions in thirty other states. Gov. Meyner noted that church groups "are the best potential lobbyists for the unheard voice of the migrants."

All three speakers agreed that no solution is possible without the help of church and civic organizations to create favorable public opinion for Federal legislation.

Shown in the photo are Gov. Meyner and Gov. Harriman with Mrs. Norman Vincent Peale, toastmistress.

Quincy Howe, TV news commentator, was moderator.

ATLANTA CLERGY URGE SAVE-THE-SCHOOLS PLAN

A STATEMENT by 312 white ministers in Atlanta, Ga. was issued last month reaffirming the stand taken by eighty of them in 1957 known as the "Atlanta Manifesto" and setting forth several "practical steps" toward solving the crisis in public education. This year's statement was considered more significant than last year's because the signers included leaders of the Jewish faith and the Pentecostal denomination as well as older Protestant groups.

Excerpts from the statement follow:

"It is clearer now than ever before that we must obey the law. Those who insist that the decision of the Supreme Court on segregation in the public schools has no binding force do great injury to our people. . . . The citizens of our country have the right to work through legal processes to secure the correction of judicial errors or the repeal of undesirable legislation. They do not have the right to defy laws simply because they personally hold them to be unwise or harmful.

"It is clearer now than ever before that the public school system must be preserved. Many of our people have been led to believe that through some fictitious legal device we could close our public schools and still provide for public education through tax funds. Recent developments in Arkansas and Virginia serve to make it abundantly clear that any such hope is based solely upon wishful thinking. The choice which confronts us now is either the end of enforced segregation in public schools or no public schools whatever.

". . . we would voice an emphatic protest against any suggestion that church property be used as a means of circumventing the law of the nation . . .

"We propose the following practical steps:

"1. We appeal to our churches and synagogues to encourage and promote within their fellowship a free and intelligent discussion of the issues we confront, giving careful consideration to the moral, spiritual and legal aspects of the crisis we face.

"2. We appeal to our community and state leaders to give their most creative thought to maintaining a sound public school plan. Such plan must be consistent with the law of the land, respect and preserve the rights of all citizens and assure the preservation of our system of public education.

"3. We request the appointment of a citizens' commission to preserve the harmony of our community. We believe that in the future the need will be great for the support of calm, intelligent public opinion. Atlanta possesses business, civic, educational, legal, political and religious leadership of the quality to afford this support. We therefore request that representatives of this leadership from the races involved be formed into a citizens' commission to advise and assist in maintaining harmony and goodwill among all our classes."

WORLD ORDER CONFERENCE HELD IN CLEVELAND

THE Fifth World Order Study Conference sponsored by the National Council of Churches called on Americans to lead the world from the brink of annihilation to the achievement of lasting peace. The conference also declared that Christians should urge "reconsideration by our Government of its policy with regard to admission of Red China to the United Nations."

Meeting in Cleveland 600 delegates, clergy and laity, outlined a program that calls for major changes in current United States foreign policy. Considering the theme "Christian responsibility on a changing planet," the delegates heard a battery of speakers including Secretary of State John Foster Dulles, Methodist Bishop G. Bromley Oxnam, Thomas K. Finletter, former secretary of the Air Force, Dr. Ralph W. Sockman, famed National Radio Pulpit preacher, and Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs. Mr. Dulles, who presided over the First World Order Conference in Delaware, Ohio in 1942, addressed the opening public meeting.

After four days of round-the-clock group and plenary meetings the delegates, two-thirds of whom were laymen, emerged with a many-faceted "message," a series of four resolutions and four section reports that proposed significant changes in our international policy.

The message was prepared by a committee of twenty-three outstanding laymen and clergy under the chairmanship of Dr. John C. Bennett, CC clergyman and dean of the faculty of Union Theological Seminary, New York. It reflected mankind's newest dangerous challenge—the dawning of the nuclear and interplanetary age.

"The church is called to mediate the love and the judgment of God to this threatened world," the message noted. "We have not delayed this address to the churches because in the light of God's mandate and his promise, we must all deal now with suddenly pressing problems filled with unprecedented possibilities of good and evil in the life of our nation."

On the China issue the conference said: "While the rights of the people of Taiwan (Formosa) should be safeguarded, steps should be taken toward the inclusion of the People's Republic of China in the U.N. and for its recognition by our Government." At the same time, the document stressed that such recognition does not imply approval of mainland China's Government.

The message declared disarmament essential to the building of world order and urged continuing discussions of reduction and regulation of arms involving satisfactory inspection and control of nuclear weapons, plus progressive reduction of conventional arms. It questioned the theory of limited wars, emphasizing that new weapons now and more devastating ones for the future underscore the imperative need for war prevention rather than limitation.

RNS

On the domestic front, the message called upon President Eisenhower and Congress to give strong leadership to desegregation policies. It urged the churches to work for school integration and to strive to eliminate segregation in housing, public services and economic opportunities and to end interference with the political rights of any racial group.

Conference delegates passed the following resolutions:

Calling on national and local government leaders to enforce vigorously the Supreme Court decision; the President to convene an immediate conference to focus such support.

Upholding the right of press representatives to travel in other countries without restriction in order to gather information.

Asking the National Council of Churches in cooperation with the Commission of the Churches on International Affairs to inquire into reported denial of human rights of Muslims and Jews and other minorities in the Soviet Union; and if justified to urge that strong representations be made to the United Nations "to prevent anti-Semitic or renewed anti-religious movements by which our civilization has been too often betrayed in the past."

Requesting American support of the legitimate aspirations of the Arabs for unity, of Israel for survival in peace, and of both for political and economic progress.

Delegates to the conference were appointed by their various church organizations and represented a wide cross-section of the thirty-three major Protestant and Eastern Orthodox bodies in the National Council of Churches. The conference was chaired by Ernest A. Gross, one-time Assistant Secretary of State and former U.S. Ambassador to the U.N.

The conference message concluded: "We must press the church to the education and invigoration of its members in relating their faith as Christian citizens to their decisions as citizen Christians. We must continuously, ruthlessly, re-examine the hardness of mind and heart that comes from our too little noted national self-justification. . . ."

RNS

In the photo above are *(left to right)* Bishop G. Bromley Oxnam, Secretary of State Dulles, Dr. Edwin T. Dahlberg, president of the National Council, and Ernest A. Gross, chairman of the conference. Below, Mr. Dulles talks with members of the United Christian Youth Movement: Hilmar Nielsen, outreach chairman, John Tannehill, chairman of international policy committee, Janet Whitney, member of policy committee, and Stuart Langton (CC) national chairman.

LAY MEETINGS SPUR HIGHER EDUCATION CAMPAIGN

WALTER H. ROWLEY JR.

ALMOST six months ago the General Council of the Congregational Christian churches at its biennial meeting in Boston officially launched the Christian Higher Education Fund, a special appeal for at least $7,500,000 for the denomination's higher education interests at home and abroad to be raised over a two-year period.

What is the status of the program today? Nine conferences have accepted their suggested goals while eleven boards of directors, acting in behalf of their conferences, accepted goals. In addition, six boards of directors have voted to recommend their suggested conference goals at the next meeting of their conferences. Four other conferences are planning future consideration. Five have not yet made decisions.

Church Budgets

Although long-range plans for the Christian Higher Education Fund emphasis had scheduled consideration of local church goals during the Every Member Visitation program from January to April of 1959, a number of churches throughout the denomination already have made provisions for the fund in their 1959 budgets.

These include the following: South Dakota—First Church, Watertown; First Church, Sioux Falls; Armour Community Church and United Church of Christ, Chamberlain. California—Bethel Church, Ontario; and Sierra Madre Church. Colorado—Park Hill, Denver. Arizona—Warren Community Church. Connecticut—Saugatuck Church, Westport. Montana—First Church, Billings. Kansas—First Church, Topeka. District of Columbia—First Church, Washington. Several other churches in the Middle Atlantic Conference have done likewise.

And while the time set for individual pledges to the fund is still almost a year away, three churches have the honor of being first with advance gifts to be credited toward their share of their conference goals.

The first gift of the campaign was a check for $50 from a member of Old South Church in Boston. A second anonymous gift of $1,000 was announced at the Midwest Regional Meeting in Fort Wayne, Ind. in October. The third advance gift, also for $1,000, was received at the Christian Higher Education Fund national office in New York from the First Congregational Church of Wilmette, Ill. and is the first offering from a church rather than an individual member.

Special Committees

In addition, there is a check from the youth conferences of the Connecticut CC churches representing a contribution made by the summer youth conferences of 1958. Young people in one of Rhode Island's smaller churches raised $50 which they presented at that state's first fund-raising meeting, November 24.

By November twenty of the thirty-five conferences reported special Christian Higher Education Fund committees at work on conference plans for assisting their churches in organizational measures toward the raising of the fund. The committees were formed after the three regional directors met during September with conference staff members in their respective territories. They assisted them in organizing the committees and in making arrangments for the minister-lay leader meetings within each conference and convention.

In varying degrees, conferences have been moving ahead with these meetings. Nineteen either have held or presently are planning such programs. The remaining sixteen have not yet formalized their plans.

Area meetings to acquaint ministers and their leading lay people with the background and objectives of the fund occurred during October and November in these conferences and conventions: Intermountain, Oregon, Southern California and the Southwest, Missouri, North Dakota, Minnesota, Wisconsin, Rhode Island and New York.

December meetings are scheduled in Central South, Kansas, Colorado, Massachusetts, Iowa, Northern California and Connecticut. Three conferences will hold their series of minister-lay leader meetings in 1959—Nebraska and Indiana in January and South Dakota in April.

A significant major development was the appointment in November of the Rev. Frederick A. Meyer, minister of the Mayflower Community Congregational Church of Minneapolis, as Central Regional Director to replace L. A. Clausen who resigned on October 22.

Mr. Meyer will officially take over his new duties January 1 at the Christian Higher Education Fund regional office at 122 W. Franklin Avenue in Minneapolis. As regional director he will assist the superintendents and Christian Higher Education Fund committees of the Convention of the South, the Southeast Convention and the Florida, Illinois, Indiana, Iowa, Michigan, Minnesota, Missouri, Ohio, Wisconsin and Puerto Rico conferences.

New Director

Mr. Meyer, one of three regional directors, has been minister of Mayflower Church since September 1951 when he went to Minneapolis after a fifteen-year ministry in Rockville Centre, N. Y., a suburb of New York City. Prior to that, he was minister for six years of the First Congregational Church of Newport, Vt.

Mayflower Church today has more than 2,000 members. During Mr. Meyer's pastorate, the church conducted a successful building fund campaign, raising $234,000 in pledges for a new education building which will be constructed in 1959.

Mr. Meyer has served in numerous ways in the religious life of his city and state. In 1953 he was president of the Minneapolis Ministerial Association and has served two terms on the board of directors of the Minnesota conference. He was chairman of the board for the church year ending in May 1958. In 1957 he was appointed a member of the Committee on Solicitation and Disbursement of Funds at the General Synod of the United Church of Christ in Cleveland, Ohio. Mr. and Mrs. Meyer have one son, Frederick R., who is a senior at Yale University.

Dr. Harold T. Janes, national director of the Christian Higher Education Fund, expressing satisfaction at Mr. Meyer's acceptance of the appointment, said: "Mr. Meyer has an intimate knowledge of our denominational structure and a wide acquaintanceship within our fellowship. We are confident that he will give strong and effective leadership."

Mr. Rowley is assistant to the national director of the Christian Higher Education Fund campaign. Photo shows the CHEF minister-lay meeting at Lebanon, Mo.

Hall Memorial Home, Jamestown, N. Y. operated by New York CC Conference.

Hall Memorial Home

ROBERT BRUCE

THE New York Congregational Christian Conference now owns and operates one of the most attractive homes for older people to be found anywhere.

It is the Hall Memorial Home in Jamestown, N. Y. The building itself has been the residence of members of the Hall family since its erection by William Hall in the early nineteenth century.

Sunset Years

Tirzah H. Hall, a granddaughter of the original owner and builder, occupied it during her lifetime. Before her death in 1956 she expressed the hope that the property would be used to provide a comfortable home for Congregational men and women who had reached the "sunset years" of their lives.

The property was therefore deeded to the New York Congregational Christian Conference together with the bequest of a generous sum to be devoted to the necessary alterations and additions, as well as to its future upkeep.

In Tirzah H. Hall, the pioneering hardihood and enterprise of her grandfather were distilled into gentleness and charm and a lifelong ministry of helpfulness.

Her grandfather, William, was born in Wardsboro, Vt. in 1793, the seventh of twelve children. As a very young man he made the journey to Chautauqua County, N. Y. which was then a frontier. He exerted all his energy and leadership in most of the enterprises by which Jamestown has grown into a thriving city.

His granddaughter who never married inherited the family home where she was born and where she died in 1956. She was the youngest of three children. In partial compensation for a long illness, she enjoyed a great gift for friendship and a heart ready for any kindness to those in need.

The Hall Memorial Home is located on spacious and beautiful grounds, conveniently near the center of the city, and the conference may well be proud of its appearance. The beauty of its exterior is matched by the good taste and convenience of its interior appointments.

The home is adequately staffed. Mrs. Edith Marritt has accepted the appointment as manager. She is a trained nurse with hospital and institutional experience. Before accepting her present position, she was secretary in the surgical department of the Jamestown Hospital. Associated with her in the operation of the home are a housekeeper, a caretaker and two cooks. Together they and the resident guests create the warm friendly atmosphere that pervades the life of the home and contributes to the happiness and contentment of everyone.

Without exception, the guests now living there are enthusiastic in their expressions of gratitude for the privilege of sharing its Christian fellowship and family life. They have discovered that the companionship they now enjoy more than compensates for whatever effort they have had to make in changing over from their former way of life.

There are private rooms and limited accommodations for couples all comfortably furnished. Residents are expected to care for their own rooms from day to day but maid service takes care of periodic thorough cleanings. Each resident may bring a limited amount of personal furnishings at the discretion of the house committee.

The living rooms are large and beautifully furnished and the recreation room is an airy, well-lighted room, with games, a library of 1,600 volumes, magazines and current newspapers, writing facilities, television and radio.

As one enters the home a beautifully designed plaque greets the eye bearing the following inscription:

The Tirzah Hall Memorial Home commemorating the family of William Hall, builder of this dwelling and founder of Jamestown, for its Christian spirit of philanthropy and good works, made possible by the gifts of his granddaughter, Miss Tirzah Hall.

Congregational men and women who have reached the age of 65 or more will be glad to know how they can become members of this cheerful and congenial Hall Home family. If you are a member of a church affiliated with the New York Congregational Christian Conference and wish to enter the home, a letter to the conference at 289 Fourth Ave., New York 10, N. Y. will bring the necessary information. Limited applications from members of Congregational Christian churches in other conferences may be considered and accepted at the discretion of the board of directors of the home.

Restful Days

An interview and a medical examination by one of the physicians representing the home will follow, and if the report indicates that the applicant is in reasonably good physical and mental health for his or her age and is willing and able to adjust to this new life, final steps toward entrance will be completed.

The board of directors of the Hall Memorial Home Inc. have, after careful computation and comparison with similar homes, agreed upon a fee of $135 monthly. If the applicant would like to enter the home under a different financial plan he is invited to discuss his desires with the admission committee.

It is practically certain that in the not too distant future, the Hall Memorial Home will be filled to capacity. At that time twenty-two men and women, whose housekeeping responsibilities and burdens have been exchanged for restful days of recreation and comradeship in lovely surroundings, will be living there and a long waiting list built up. The home is now ministering to a thoroughly contented group of people. Its inviting facilities are calling!

Dr. Bruce is minister and superintendent of the New York Congregational Christian Conference. Photo by courtesy of the author.

Tiffin Missionary Home is near Heidelberg College.

Women's Guild Provides Homes for Missionaries

RUTH M. AUCHENBACH

RESIDENCES for furloughed E and R missionaries, built and operated by the Women's Guild and administered by local committees, are located in Lancaster, Pa. and Tiffin, Ohio. These homes provide a haven for overseas personnel who, after a five- or six-year term, look forward to their furlough year with a desire to regain contacts with their homeland and to share with others the many concerns of their work abroad.

During their furlough year, missionaries need:

1. A home where they can relax, prepare for their many speaking engagements and still live a normal family life.
2. A home near a college or seminary where contacts can be made that are valuable to the missionary and to the faculty and students.
3. A town that has good educational facilities for their children.
4. A location close to train and airport facilities.
5. A furnished apartment since many do not wish to buy furniture for just one year's use.

The Lancaster Missionary Home is a large Tudor residence in a residential area close to Franklin and Marshall College and Lancaster Theological Seminary. It accommodates three families of missionaries. Each of the three apartments has a living room, dining room, kitchen and bath.

On a triangular lot in a residential section of Tiffin, Ohio is the large brick duplex Tiffin Home. There is a large yard shaded with beautiful maple trees and a garage. The home fronts on two streets and the occupants can live entirely separated from each other and still be under one roof.

The Tiffin Home is situated near Heidelberg College and during the Women's Guild summer conferences there, the Guild members visit the home and occasionally have an afternoon meeting with the missionaries.

It is the aim of the local committees to arrange the interiors of these homes in as homelike a manner as possible. Many gifts are sent from year to year by local, regional and synodical Women's Guilds. These keep the homes completely furnished and in good condition. At intervals the committees call on the missionary families to see if anything further is desired or needed.

Lancaster Missionary Home, like Tiffin, is maintained by E and R Women's Guild.

Miss Auchenbach is secretary of literature for the Women's Guild of the E and R Church. Photos by Bruhl Studio in Tiffin, Ohio and Peel's Studio, Lancaster, Pa.

BOOKS

THE DIARY OF PETER PARSON

By William B. J. Martin *(Abingdon Press, $2.75)*

PETER is like a good, crisp Atlantic wind on a somnambulant day. He wakes you up and makes you think about why you are doing what you are doing. Sometimes "The Diary" has the gusty quality of a nor'easter which compels you to stand up against its blast or be thrown off your feet.

Every parson who reads "Peter's" reflections is certain to find himself compelled to make reflections of his own. A parishioner who weighs "The Diary's" penetrating insights into a minister's fearless questionings of himself, his world, his church and his culture will see his parson as a self-critical, probing, creative counselor, philosopher and friend—or, he will recognize the sentimental sham, intellectual thinness and form-worship foolishness.

The author calls for an unrepentant Protestantism with "an enormous zest for living and an implacable hatred of all that is rigid, mechanical and conventional." This is an overdue emphasis. Much needed also is the healthy skepticism, the evident enjoyment of religion and the determination not to be molded into the image of a culture—not even into it for an answer to a culture's wants.

W. B. J. Martin reveals himself in these pages for what he is—the mind on quest, the spirit that stands in slum or university with equal Christian dedication, the very human friend who makes a Lord-Provost or pub-frequenter unburden and the twinkle-eyed philosopher who obviously enjoys living creatively. His words are the essence of wisdom born of experience and nurtured by the disciplines of study and work.

I suppose no one will agree with all that Martin writes and that is the last thing he would expect. His view that the church school is a useless or harmful impediment seems to me to stem from his limited knowledge of modern church schools. At this point he has, to use one of his own unique phrases, "custom-lidded eyes."

"I confess to finding very little help in the mystics," he writes, and he gives fresh, vigorous and telling reasons why Protestants ought to practice religion "in the growing stages of life, the frontier positions."

The fact that "The Diary" led me to write about church schools and mystics is *prima facie* evidence that its author achieved his objective—he made me take another look at myself in relation to God, and at my values in the presence of a glad, ever-reaching, open-minded creativity.

The Diary of Peter Parson is excellent writing, the product of a fertile mind and a personality-sensitive spirit, set forth with humor, vigor and brilliant originality. Mr. Martin in "Peter Parson" is better than C. S. Lewis in *The Screwtape Letters.* The best thing Abingdon Press can do is to persuade W. B. J. Martin to share with us more of his ironic spirit and wide-ranging insights. This book would be an appropriate Christmas gift for your minister.

Henry David Gray

Minister,
Second Congregational Church,
Hartford, Conn.

NEITHER BLACK NOR WHITE

By Wilma Dykeman and James Stokely *(Rinehart and Company, $5.00)*

BELOW THE Mason-Dixon Line there are many different Souths—a variety of regions within a region about which the inhabitants speak with many different voices. Any adequate understanding of the cultural enigmas, the paradoxes of color, the social upheaval now so much a part of the headlines in the nation's press requires an attentive ear to these voices for, in subtle ways, they speak many versions of many truths.

None of the Southerners who have written of their homeland in the past decade has succeeded in documenting this fascinating story quite so well as this husband and wife team. Natives of North Carolina and Tennessee, they traveled through a thirteen-state area for two years in the wake of the Supreme Court decision of May 17, 1954, recording the voices of the South as they heard them across the counters of the general store, the kitchen tables, the back fences, the country club bars and the school-house steps.

While leaving no doubt as to their own convictions or their faith that eventually it will be possible to bring order out of the present chaos, the authors keep very much in the background, letting the people speak for themselves. The book, therefore, includes every shade and contrast of opinion between those symbolized by the black robes of the Supreme Court and the white ones of the Ku Klux Klan.

The reader will be impressed by the authors' splendid style and their appreciation for all that is best in the way of life which is reflected therein. The essential truth of this excellent volume is best summarized in their own words: "Between the blackness of the night behind us and the whiteness of the day ahead . . . our common humanity stands poised, neither black nor white, but only blood and bone and spirit."

George D. Alley

Minister,
Suffolk Christian Church,
Suffolk, Va.

MIXING RELIGION AND POLITICS

By William Muehl *(Association Press, 50 cents)*

THE PROTESTANT AND POLITICS

By William Lee Miller *(Westminster Press, $1.00)*

THESE TWO BOOKS by Yale Divinity School professors—William Muehl in practical theology and William Miller in social ethics—deal with the political responsibilities of Christians.

Both charge Protestantism with failure to develop a concern for realistic political action and criticize sharply the way in which Protestants, when they do enter the political arena, discharge their responsibility. The authors contend that we limit religious interest in politics to certain moral issues like gambling; we make vapid generalizations about justice and equity; we vote for "good" men not for issues and concrete programs; we don't accept the compromise necessary in a sinful world but insist on "absolute" goodness; we support candidates because they are Protestant.

Both also make a positive contribution to our thinking in this area. They believe that God's will develops from the creative relationships of political conflict and the struggle for power; the Christian must work through political parties to be effective; we must accept limited objectives and must not identify any political solution absolutely with God's will. In addition we must see Christian love as providing the forgiveness which enables political enemies to be reconciled.

The material in both these books is important, the direction both take is in line with what one hears, and wisely accepts, at conferences and in seminary classrooms. But the books themselves lack the kind of organization and adequacy of treatment of the theme which would make for easier reading and comprehension.

Mr. Muehl's book is a condensation of a larger work called *Politics for Christians* and is just too concise. Mr. Miller has given us a book that has too many assorted ideas, few of which get adequate treatment and coverage. Perhaps the trouble lies in the present desire for brevity in books. We're so afraid the layman won't read more than a hundred pages. Perhaps we are underestimating the intelligence and tenacity of our lay people.

Alfred G. H. Schmalz

Minister,
First Congregational Church,
Darien, Conn.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

LETTERS

Townshend, Vt.

TO THE CO-EDITORS:

I am very sorry that the E and R and Congregational Christian names are to be separated in the Church and Ministerial Record columns of *United Church Herald.* This has been one of the best symbols of the existence of the United Church of Christ.

Robert S. Baker
Minister,
Federated Church.

★

Cleveland, Ohio

TO THE CO-EDITORS:

I have waited until this fourth issue of *United Church Herald* to let you know what I really think about the new journal. The first three issues were excellent, but this one really "rings the bell." I have read it from beginning to end.

The Norman Cousins article was timely and rather terrifying. It said things that need to be said as we begin the season that ought to be a period of light and beauty and has become too much a time of tinsel and noise. The whole issue is magnificent, really worthy of our praise and our support. Congratulations!

The layouts are superb, making the magazine a joy to glance through as well as to read. It is good to see one church publication that has declared a quiet war against the cheap, the trivial and the shoddy. *United Church Herald* is an eloquent and adequate witness for the United Church of Christ. It is readable, easy to look at and a joy to have about the house and in the church.

William Alexander Leath
Minister,
Euclid Avenue Congregational Church.

★

New York, N. Y.

TO THE CO-EDITORS:

May I express my deep appreciation to you for having published in the November 20 issue of *United Church Herald* the excellent article by Rabbi David Greenberg, contrasting the bombings of the synagogues in the South to his brotherly and significant relationship with the Scarsdale Congregational Church. This article was indeed timely and I was most impressed by its general constructive tone.

I thought the layout was particularly impressive and I do want you to know how deeply we appreciate your imagination and sympathetic creativity in having authorized this article by Rabbi Greenberg. We intend to circulate reprints to some of our lay leadership across the country so that they may know of this reconciling response on your part to a particularly distasteful situation confronting the Jewish community.

Rabbi Arthur Gilbert
Anti-Defamation League
of B'nai B'rith.

★

Johannesburg, South Africa

TO THE CO-EDITORS:

We have just received the second number of *United Church Herald.* These first two issues are excellent. They take a bit of time to reach us out here, but that is beside the point.

We are pleased to see that there is now one magazine, and we look forward to its increasing usefulness. As we rejoiced in the high standard of *Advance,* we expect great things from *United Church Herald* and these first issues give us confidence.

Lee D. Bergsman
American Board missionary.

★

Boulder, Colo.

TO THE CO-EDITORS:

I cannot say enough in praise of your editorial sagacity in printing the article by Norman Cousins as the lead article of the last issue. It is a tremendous statement of the most important problem facing us as Christians and I am so very grateful for it.

Doris (Mrs. Frank L.) Havice
Christian social action chairman,
National Fellowship of CC Women.

★

Needham, Mass.

TO THE CO-EDITORS:

United Church Herald is a fine publication and I wish to congratulate you on its first and second issues. If these are an example of issues for the future I shall be most happy to be one of its constant readers.

I too hope that you will deal with the controversial subjects and issues of the day —it is a challenge and an education.

Ruth V. (Mrs. Benjamin) Gordon

P.S. The cover on the November 6 issue was lovely.

★

Eliot, Me.

TO THE CO-EDITORS:

. . . The union of the Congregational Christian churches with the United Church *(sic)* has not taken place and I cannot see where you have the moral right to unite *Advance* with *The Messenger* . . . As my church is not interested in joining the new denomination, why should I ask them to read the paper of another denomination?

Harold E. LeMay
Minister, First Congregational Church.

(The United Church of Christ does exist, although its structure is not yet completed. Time after time between 1948 and 1956, delegates to our General Council voted by an increasing majority for union with the E and R Church. On June 25, 1957 the General Council and the E and R Church united to form the United Church of Christ. As a journal committed to the furtherance of the life and concerns of our churches Advance *stood as it was constituted to stand with that majority which has expressed itself with unflagging consistency. AVM)*

★

Newark, N. J.

TO THE CO-EDITORS:

Please discontinue my subscription to *United Church Herald.* Fortunately for many of us, there are still free churches and their witness is through *The Congregationalist* [the anti-union publication, *ed.*] which has my subscription and my enthusiastic support.

W. Frederick Addison

★

St. Louis, Mo.

TO THE CO-EDITORS:

We are tremendously thrilled with *United Church Herald.* It is a most attractive and informative publication—sufficiently virile and yet dignified to represent our high hopes for the budding United Church of Christ.

Georgiana S. (Mrs. W. Wilder) Towle

★

Winchester, Mass.

TO THE CO-EDITORS:

Thanks for giving us that marvelous article by Norman Cousins (The war against God) in the November 20 issue.

I wish it might be issued as a reprint for wide distribution. Nothing you have so far given us is any finer.

We need more articles of this kind — depressing but thought-provoking.

John Leslie Lobingier
Minister emeritus, Christian education,
Massachusetts CC Conference.

★

Mason City, Iowa

TO THE CO-EDITORS:

Congratulations on a most attractive and effective *United Church Herald.* We are pleased to see another "good work" of the United Church of Christ.

Robert L. Stone
Minister,
First Congregational Church.

★

West Palm Beach, Fla.

TO THE CO-EDITORS:

We here in Union Church would express our joy in the new *United Church Herald.* It contains much food for thought as well as news of our churches.

Edward J. Vorba
Minister,
Union Congregational Church.

Henry Smith Leiper Resigns

Dr. Henry Smith Leiper, executive secretary of the Missions Council of the Congregational Christian churches since 1952, has resigned to become director of the department of religion at the Chautauqua Institution, Chautauqua, N. Y. as of January 1, 1959. He succeeds Dr. Alfred E. Randell, CC minister who is retiring. One of the guiding forces in the ecumenical consultations which preceded the setting up of the World Council of Churches, Dr. Leiper was associate general secretary of the World Council and concurrently general secretary of its American office. Dr. Leiper is known throughout our churches from Maine to California and his leadership has been outstanding in its effectiveness and scope.

THE CHURCH'S ROLE

(Continued from page 15)

It is my conviction as an educator that higher education in a pluralistic culture needs within the gamut of its various institutions a kind of college that is more than a liberal arts college—one giving due recognition to the trilogy of the sciences, humanities and divinity—both in the curriculum and the co-curriculum. It is my conviction as a churchman that the church must provide such colleges and demonstrate both that they are practicable and that they can achieve all that a superior secular college can, plus the much more that is needed from a Christian point of view to make higher education at all adequate.

Vocational Schools

Such a college could be utterly free. There is nothing about being a church college or a Christian college that is inherently inhibiting, much sad history to the contrary. The college I'm talking about would not be dominated by ecclesiastical authority but by the love of God and love of neighbor. And it would not be sectarian, but ecumenical—though maintaining true loyalty to the denomination supporting it. It would not be intellectually inferior—for nothing shoddy would be worthy of the name of Christian. It would prove to the world that all the worthy ideals of true scholarship, of open-minded devotion to the truth and academic freedom are achievable at their best in a truly Christian college.

The church should explore—and meet—the need in higher education for Christian institutions of other types than the liberal arts college.

There is a great need for more post-high school technical and vocational schools. While many youths not now in the liberal arts colleges and universities should certainly be there, many others who are would be better off elsewhere. The fact seems to be that the good Lord has made many people of high intelligence who are not particularly apt with books, or music scores, or logarithms or syllogisms, whose talents lie in other directions. Surely they should get their training and education in institutions other than those devoted basically to the liberal arts.

In the foreign mission field the church has led in the development of vocational schools of various sorts and has demonstrated the possibility and potency of Christian vocational education at both the secondary school and college levels. In America the church has done almost none of this. Why? How can this be justified? Surely if there is in education beyond the high school an imperative need for church-related colleges among the liberal arts colleges, then for the same cogent reasons there is also a compelling need for church-related schools and colleges among the vocational and other types of institutions not oriented mainly toward the liberal arts.

The church has heavy responsibilities for Christian higher education also in the centers of so-called secular learning and in other types of post-high school education. Student religious foundations and Christian associations supported by the church should become more explicitly conceived and operated as enterprises of Christian education.

Other Responsibilities

In tax-supported institutions there can, of course, be no room in the formal curriculum for distinctively Christian education. It is legitimate, however, for these institutions to make definite provisions for students' religious needs in the co-curriculum; and many are showing real interest in this as a way of solving an important problem of higher education. Many have appointed coordinators of religious affairs and chaplains, not merely to control, but to encourage and facilitate the work of religious bodies on campus. Here then is a great opportunity for the church, and large sections of it are grasping the opportunity imaginatively and effectively.

My proposal is that the church greatly expand its conception of Christian education, and that in thought and deed it deliberately transform what has heretofore been called "student work" more definitely into a serious undertaking in systematic Christian higher education.

Whereas, heretofore some student foundations acted almost exclusively as social centers without thought of making a serious contribution to the educational program of either the university or church, some of these centers—including some of the college-town churches—have become genuine educational agencies of the church and adjuncts to the university without losing the worthy objectives they had previously. In them men and women are meeting Christian education of a high type. The newer foundation buildings or student centers have typically more seminar rooms than ping pong tables, more good libraries and meditation chapels.

In many of them high-level non-credit courses on the Christian faith and its implications for life and work outnumber other activities. Many of the directors being appointed to these centers are competent scholars as well as able pastors and leaders of youth. They are entering into the discussion and debate of the academic community—with great profit to both university and church. Moreover, an especially gratifying result is the increase of Christian faculty participation in the campus ministry.

Tiny Rivulet

But so tragically few people are "reached" on campus. And we accomplish so little when we do reach them. And how little genuine educational work is being done in the foundations. So much of the student pastor's time still goes into peripheral activity. How pitifully little does the average congregation in a college or university town appreciate the direct responsibility it has for the campus ministry; and how lonely and alone therefore is the university pastor who must do the job virtually singlehanded.

And how little support he gets from his denomination—in most cases. Too often no one but him knows the terrific magnitude of his job. And, finally, how pathetically few outposts of any consequence the church actually has in the total realm of secular education. Let's face it: it adds up to being a rivulet where there should be a mighty stream.

The church must greatly increase its efforts in higher education not only intensively but also extensively. Take for example the several hundred teachers colleges or the many community colleges, junior colleges and technical institutes springing up everywhere. In almost none of these does the church maintain a campus ministry.

3. To be truly effective in the present and future the contribution of the church to higher education must be ecumenical both in spirit and in actual operation.

What higher education needs is the contribution of ecumenically Christian—not sectarian—education. It will not be impressed by any other; nor will it actually accept any other. I believe also that under God only ecumenical Christian education can in principle be truly successful. Moreover the job confronting the church in this field is so gigantic that it can be accomplished only cooperatively and unitedly.

OBITUARIES

THE REV. FRANCIS W. MC PEEK, director of the Commission on Human Relations of the City of Chicago, died on November 7. Mr. McPeek was known to Congregational Christians for his work as industrial relations secretary of the Council for Social Action from 1947 to 1953.

Born in 1910 in Salesville, Ohio, Mr. McPeek was a graduate of Ohio State University and McCormick Theological Seminary. He was ordained in 1938. He brought to the CSA a wide background of experience in social work, prison and reform-school chaplaincies and interdenominational concerns.

After leaving the CSA to become director of the Commission on Human Relations, one of the most important posts in the whole field of social action, he also served as interim minister of several churches in the Chicago area. Under his leadership, these churches steadily grew stronger.

Dean Liston Pope of Yale University Divinity School, a friend of long standing and former co-chairman of the Council for Social Action, has written:

"Francis McPeek was endowed to a rare degree with intelligence and courage. Sensitive to injustice and human need, he gave his life to the less privileged. He was never afraid to stand up and be counted or to support an unpopular course of action. As industrial relations secretary of the Council for Social Action he was a stanch champion of labor, frequently to the dismay of some of his fellow churchmen.

"Francis McPeek had red hair and man's inhumanity to man made him see red. But his keen intelligence made him more than a crusader; he was a perceptive analyst of complex issues and a master strategist in approach to their solution. He could speak and write with fire and verve, but he was not a mere propagandist; back of the positions he took were the intellectual habits of a scholar. He would have been an inspiring teacher. As it was, he taught more effectively than a classroom would have permitted.

"Many admired Francis McPeek's outstanding leadership in social action and his stanch churchmanship. A few had the privilege of personal friendship with him and found him an engaging companion and a warm human being."

Mr. McPeek is survived by his widow, Doris, and two sons, Donald and Richard.

A memorial fund has been established for the education of Francis McPeek's sons. Contributions may be sent to Prof. Victor Obenhaus, Chicago Theological Seminary, 5757 University Ave., Chicago 37, Ill.

DR. WILSON FARNSWORTH DODD, prominent physician associated with the American Board for Foreign Missions for more than fifteen years, died on October 30 at the age of 65 in Pleasant Hill, Tenn.

Dr. Dodd was born in Turkey of Congregational Christian missionary parents. He was educated at Princeton University and Cornell Medical School. On his first tour of duty in Turkey Dr. Dodd devoted the major part of his time to the mission hospitals at Talas and Gaziantep. He returned to the Near East in 1943 as supervisor of medical work in refugee camps first for the Near East Foundation and later for UNRRA.

For the past three years Dr. Dodd had been resident physician at Union Theological Seminary in New York City. He is survived by his widow, Mary Avery, three daughters and a son.

MRS. AMELIA CHRISTINA DUENSING of Yutan, Neb., the wife of the Rev. George F. Duensing, retired Evangelical and Reformed clergyman, died November 2 at the age of 78. Mr. Duensing spent his entire ministry in Nebraska. Besides her husband, Mrs. Duensing is survived by a son and a daughter.

MRS. LUCY BRAVE FRAZIER, wife of Dr. Howard Frazier of Santee, Neb., died October 29.

The Fraziers spent their entire ministry in the work of the Dakota Association. They retired three years ago. Mrs. Frazier is survived by her husband and three daughters.

Word has just been received by *United Church Herald* of the death of THE REV. OLA R. HOUGHTON, minister emeritus of the Congregational Christian church of Wallingford, Vt. on September 15.

THE REV. RICHARD ABEL MC KAY, retired CC minister of Tallassee, Ala., died on October 5.

Mr. McKay was the organizer of the United Congregational Christian Church at LaGrange, Ga. During his ministry he served churches in Haleyville, Hackleburg, Shady Grove and East Tallassee, Ala. and Woodbury, Ga. He received his seminary training at Atlanta Theological Seminary and was ordained in 1910. Mr. McKay leaves one daughter.

Word has just been received of the death of THE REV. LEON MORSE on September 30. Mr. Morse served for nearly twenty years as minister of Congregational Christian churches at North Thetford and Post Mills, Vermont.

THE REV. ARTHUR CALVIN OHL, retired E and R minister of Bethlehem, Pa., died October 24 at the age of 81. Mr. Ohl was educated at Ursinus College and School of Theology and was ordained in 1904. His entire ministry was spent in Pennsylvania. Two sons and two daughters survive him.

ILSE CHARLOTTE POHL, retired American Board missionary, died October 11 in LaPuente, Calif. at the age of 90.

An appointee of the Woman's Board of Missions (Congregational), Miss Pohl sailed for Izmir, Turkey in 1894 to train teachers at the American Collegiate Institute. During World War I she worked as a volunteer for the Red Crescent, the Turkish equivalent of the Red Cross, and was awarded a medal and citation for her devoted service. Compelled to leave Turkey after the war, she returned in five years to teach in the mission schools in Talas and Merzifon and to do evangelistic work until 1936 when she retired.

MRS. EMMA S. POWELL of Worland, Wy. died on October 15 at the age of 92. Mrs. Powell was the widow of the Rev. Dalmanutha Powell. She is survived by three children.

THE REV. JOHN Q. PUGH, a CC minister of the Western North Carolina Conference, died on October 16.

Mr. Pugh was ordained in 1935 and served churches in Guilford, Moore and Randolph counties in North Carolina.

MRS. DOROTHEA SCHNEIDER of New Haven, Mo., widow of the Rev. Karl L. Schneider, an E and R clergyman, died October 15 at the age of 95. Mr. Schneider had served in Nebraska, Ohio and Missouri. Surviving are a daughter and two sons, one of whom is the Rev. A. J. Schneider of Independence, Mo.

MRS. ERMINE SCHNEIDER, wife of the Rev. Arthur J. Schneider of St. Luke's Church in Independence, Mo., died October 15 at the age of 63. Mrs. Schneider is survived by her husband and two daughters.

DR. WATSON WOODRUFF, a Congregational Christian minister for fifty-one years, died on October 17. Dr. Woodruff graduated from Wesleyan University, from which he later received a D.D. degree, and Hartford Theological Seminary.

Dr. Woodruff served churches in New England and was for twenty-three years minister of Center Congregational Church in Manchester, Conn. After five years at the Avon Congregational Church, he was made minister emeritus of Center.

Dr. Woodruff was a former director of the Connecticut Conference and a trustee of Hartford Seminary Foundation. He is survived by his wife and three daughters.

MRS. GERTRUDE E. ZUCHER, wife of the Rev. Gotthelf T. Zucher, retired E and R clergyman of Fort Morgan, Colo., died October 14 at the age of 74. Mr. Zucher served churches in the West and Southwest. Mrs. Zucher is survived by her husband and daughter.

REVOLUTION IN THE STATUS OF WOMEN

(Continued from page 19)

over 45 years old.

There is much power in this vast field of workers. Although many disabilities and obstacles still prevent full exercise of economic freedom on the part of women, the question persists whether the labor power is being used with the full responsibility of which it is capable. The problem is not only better jobs and better job relationships, but also the motives for which women work and whether jobs are being held in too many cases at the price of inadequate child care and development.

Labor Standards

A number of questions should be asked. How aware are women of the great democratic contribution which the labor movement has made to the standards under which millions of them work? How sensitive are they to the threat to labor standards found in the so-called "right-to-work" movement which has spread from one section of the nation to the other? Do the women realize that their economic freedom can be exploited in such a way that their entry into the labor market threatens many of the gains which organized labor has won with and for them?

Social changes in political and economic freedom have been equally spectacular in education. In American education the chief factor is vertical mobility. This means that one can change from one class to a higher one more effectively through education than by any other means. Education gives power for freedom. And most Americans have seized the opportunity. When educational integration becomes generally effective, many millions more young people of all races will have this additional tool of freedom.

The place of women in higher education is an important one. With so many millions in the labor force and so many in college, it is easy to draw a very deceptive, optimistic conclusion. Education confers freedom. Are college-trained women using their freedom and power responsibly? Are they taking positions in the work world commensurate with their training, or are they doing work which can just as well be done by persons with less education? Are the motives for going to college on the part of many of them adequate? When they get married are the homes they establish a true expression of the stewardship of their higher learning? Why are there so few women who go on for really advanced professional degrees?

In a democratic society concerned with the right relations of men and women in all phases of life, leadership on terms of fullest cooperation requires comparable advanced education. I believe that more women should go forward than now do to prepare for top positions in the professions. Perhaps too many are swept away by the national hysteria which has captured the campuses—the anxiety that they must find husbands while they are in college, or it will be too late.

Freedom has come into family life too. Indeed freedom for the woman in the home is the resultant of the revolutionary forces in industry, education and politics. The spacing of children, the intelligent planning for parenthood, labor-saving devices, opportunities to increase the family income by a second job, the TV set, the car —these and a hundred other factors from packaged food to easy divorces have greatly expanded the areas of freedom in married life.

As function after function has been lost the residual relationships tend to depend on those psychological attitudes that are within the subjective control of each marriage partner. In one sense the freedom of men and women in family life is a product of the loss of family functions. In another sense the deterioration of the family is directly or indirectly a result of this freedom.

Seventy-five per cent of the women who work outside the home do so for reasons other than economic necessity. They are free to decide whether their values can be realized by investing their time and talents within the home or away from it.

Basic Unit

The problem which lies before us is not how much individual freedom does the new day make possible, but what values does family life have? How willing are we to invest life's time and talents in the cultivation of mankind's basic social unit? What does it profit us to unify the whole world by political and economic arrangements, if we destroy the basic spiritual unit?

Greater freedom has also come to women in the life of the church. Although some denominations still prevent the full participation of women on grounds of theology and tradition, the trend is clearly and decisively in the direction of freedom. Full clergy rights for women are now firmly established in many churches. But the ordination of women is more important as a symbol than as a social fact, for the number of women who will avail themselves of this opportunity will be small in the foreseeable future. The same factors which keep them out of advanced graduate study for the professions in general will operate in theological education also—and there are special limitations in the life of the church.

More important for our consideration is the greatly expanded freedom for women's work in the lay activities of the churches —the vast organizations of women's groups, their places on church boards, their participation in lay religious education, their effectiveness in church welfare work, study groups and social action programs. The amazing concern which church women's organizations express in the whole range of social causes and cultural betterment is impressive. This study and action concern is often in relative isolation from that of the men in the church.

We must now make a serious generalization. The freedoms that have come to women are more largely negative than positive. In most of the areas—political, economic, educational, familial and religious —we are still in a stage of removing barriers rather than in the development of a coherent positive conception of woman's life, function and vocation. We have yet to formulate a coherent idea of the togetherness of men and women in church and society.

Responsible Choices

The spectacular and revolutionary breakthroughs of freedom are not of themselves moral, spiritual or Christian; neither do they guarantee such results. The social change which begets freedom does not fill the new opportunity with responsible choices. In other words there is a significantly qualitative difference between the terms "social change and freedom" on the one hand and "social change and Christian freedom" on the other.

The tree of Christian freedom may require the soil of social freedom to flourish but it grows from the seed of Christian dedication. Christian freedom requires the disciplines of commitment to Jesus Christ. Only through self-accepted responsibility and obedience to the cross are the natural freedoms of social change transmuted into the glorious liberty of the children of God. Christian freedom is the rebirth of the self and society which follows the self's surrender to God in Christ.

The theme of last summer's Brussels World's Fair was "The nature and destiny of man." The Belgian director said: "We aim to bring together people of every nation and every race, of widely different cultures and civilizations, and to make them conscious of their common humanity." That was a worthy goal. Beside this theme and goal place that of the Protestant Pavilion whose theme was "The new humanity, as seen in the light of Jesus Christ." Is this not the task of Christian freedom to take our common humanity and to transform it into the new humanity which shone in the face of Jesus Christ?

If we are to transmute social change into Christian freedom we must recover the ministry of the laity. This means that the church must recover its ministry to the world through the witness of the laity.

If the ministry of the laity is to be a significant one it must be based on adequate

preparation and dedication to suitable goals. The adults of American churches are on the whole poorly trained Christians and largely complacent as well. Unless adult religious education is seriously undertaken the layman will have a largely unenlightened Christian conscience. How can he make responsible Christian decisions unless he has studied his daily work face to face with other Christians under the guidance of the requirements of Christian ethics? The very fact that the decisions are hard to make illustrates the need for guidance from the church and the Holy Spirit.

The main problems which must be faced are the dilemmas of our national and international life. Men and women have a common stake in them. Why, then, should they not be approached together? Alcoholism, delinquency, desegregation, civil liberties, ethical practices in industrial relations, foreign policy, atomic weapons, inflation, the emphasis in education—all of these and many more should be considered in study groups in the churches under well-trained leadership.

The great need of the church is not primarily a powerful woman's movement but the partnership of men and women. Cooperation, togetherness, mutual subordination or joint responsibility are several possible ways of expressing this need. Just as in the home the functions of the parents are complementary and mutually interdependent, so in the life and work of the church men and women have an integrated body of tasks. The church and society suffer by their isolation and undue functional independence, with organizations having almost wholly separated goals and programs.

I am constantly amazed and shocked by how ignorant pastors and laymen are of the study books and curricula of the women's organizations. Thus while the men still run the church from an institutional perspective the women have a profounder understanding of it and a knowledge of its national and world-wide program. There is no adequate reason why the adult study program of the church should not be a full partnership of men and women.

If Christian freedom is to survive there must be a rebirth of social responsibility. Now that millions of laymen and laywomen find themselves in every walk of life, they stand at the decision-making posts of society. They cannot be truly free in the social change which swirls around them unless they search out the mind of Christ for their daily decisions. They cannot exercise the ministry of the laity if they do not place their daily decisions in the context of a common responsibility. Often Christian freedom will require the sacrifice of personal interests. And they cannot place their daily decisions in the context of the kingdom of God if they do not in the church receive together the motivation and the training which they need.

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CHRISTMAS IN MUSIC

(Continued from page 11)

Of all the great Christian theologians and leaders, none excelled Martin Luther in his enjoyment and use of good music, not only in worship but in the intimate gatherings of his own family circle. It was his custom each Christmas to prepare a special celebration for his wife, children and close friends. On one such occasion he wrote a hymn for his son Hans which was cast in the form of a simple drama. The children were grouped about the Christmas tree and a man, dressed as an angel, was placed outside the door. Suddenly he appeared and, to the delight of the children, sang the first seven stanzas beginning with the lines:

From heaven above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring.
Whereof I now will say and sing:

When he had finished the children responded by singing the next eight stanzas —it being quite common to have hymns of such length—which began:

Now let us all with gladsome cheer
Follow the shepherds, and draw near
To see this wondrous gift of God,
Who hath his only Son bestowed.

All then joined in singing the last stanza, one can be sure in a jubilant spirit:

Glory to God in highest heaven,
Who unto man his Son hath given,
While angels sing with pious mirth
A glad New Year to all the earth.

The tune, "Vom Himmel Hoch," was composed by Luther himself and is one of the most majestic of the choral tunes that we sing today.

The stories of these hymns and many more can be found in Herbert H. Wernecke's delightful book, *Christmas Songs and Their Stories* (Westminster Press, 1957), as well as in any number of handbooks on hymns. Certainly one of the ways in which the spirit of Christmas can be rekindled in all of its fresh wonder is to recapture the joy and beauty, the simple message and rich associations which are to be found in our Christmas hymns and carols. Perhaps, by so doing, we may be enabled to say with the poet:

The earth has grown old with its burden of care,
But at Christmas it always is young.
The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air
When the song of the angels is sung.

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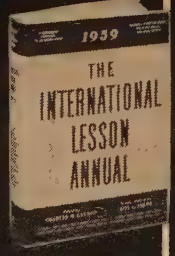

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50. St. James', Saline Township, Michigan, Armin C. Bizer, minister (Michigan-Indiana Synod)
51. St. John's, Grand Rapids, Michigan, Herbert W. Barten, minister (Michigan-Indiana Synod)

*Beginning the count with issue number 1 of the *United Church Herald,* October 9, 1958. Previously this year there had been 89 new 100 per cent subscriptions to *The Messenger,* making the year's total 140 thus far. New 100 per cent subscriptions may be started at the beginning of any month.

Church and Ministerial RECORD

E and R Address Changes

BRAUN, EUGENE R., (M) Portland, Ore., to 706 Chimalus Dr., Palo Alto, Calif. (furlough address).

BUELTER, DIEDRICH, Fairbury, Neb., to Herndon, Kan., pastor of Immanuel.

DUENSING, GEORGE F., (E) Yutan, Neb., to 7625 W. 88th St., Overland Park, Kan.

FENSTERMACHER, HARRY F., chaplain, San Francisco, Calif., to U. S. Naval Hospital, Camp Lejeune, N. C.

FRIEDLI, JOSIAS, (E) to 244 Center Ave., Sheboygan, Wis.

HAEUSSLER, ARMIN, Evansville, Ind., to 2028 Glenview Rd., Glenview, Ill. (retired).

HARDT, ALFRED P., 100 N. Lewis St., Saline, Mich. (correction).

HAUSER, CALEB, (E) Sheboygan, Wis., to 321 E. Moreland St., Phoenix, Ariz.

HIATT, CHARLES E., Gibsonville, to R. 1, Box 181, Mt. Pleasant, N. C., pastor of Bethel, Bear Creek, N. C.

LEHMANN, WILLIAM C., Dayton, Ohio, to 13 Ware St., #4, Cambridge 38, Mass. (retired).

LENNINGTON, DAVID M., (M) Ithaca, N. Y., to c/o Dr. Elmer W. Whitcomb, P. O. Box 5, Adidome, Tongu Dist., Ghana, West Africa.

LUDWIG, MELVIN F., Evansville, Ind., to 306 Schaff Bldg., 1505 Race St., Philadelphia 2, Pa., editor of leadership education material.

MAY, MILTON A., Buffalo, N. Y., to 135 N. Grant St., Waynesboro, Pa., pastor of the St. Paul-Harbaugh Charge.

NOLL, DAVID J. W., Ephrata, to 29 S. 11th St., Columbia, Pa., pastor of Trinity.

NUGENT, W. CARL, (E) New Washington, to 201 Lawrence St., Newark, Ohio.

PIRAZZINI, FRANCIS X., Syosset, N. Y., to 6 Painter St., Lincoln Heights, Jeannette, Pa., associate pastor, First, Greensburg, Pennsylvania.

RASCHE, AUGUST C., Bay, Mo., to 107 Wabash St., Belleville, Ill. (retiring).

RASCHE, THEODORE J., to 17 N. Pennsylvania Ave., Belleville, Ill. (change of residence).

SHEPHERD, BANKS D., Hickory, to Mt. Pleasant, N. C., pastor of Mt. Pleasant Charge.

STOCK, PAUL R., St. Louis, Mo., to 9350 Shermer Rd., Morton Grove, Ill., pastor of St. Luke's.

VOSS, HENRY D., (CC) Naperville, Ill., to 301 Woodbridge St., Nashua, Iowa, pastor of First Congregational.

WHETSTONE, CLARENCE E., Meyersdale, to R. 4, Bedford, Pa. (retired).

WILKING, EUGENE F., (E) Sarasota, Fla., to 1431 E. Johnston St., Madison 3, Wis.

WILLHOUSE JR., ALBERT H., Okeene, Okla., to Westphalia, Ind., pastor of Salem.

WITZL, DONALD J., Seattle, Wash., to 4122 Dexter Ave., Erie, Pa., pastor of a new mission church.

Code: CC—E&R ministers serving CC churches; E—Emeriti, retired or disabled; M—missionaries abroad or under appointment.

C C Calls

BARNETT, WILLIAM, to Rock Creek, Ohio.

BEIER, HARRY, Mennonite Brethren, to Sanger, Calif.

BOWEN, GERALD W., Belding, Mich., to Bostwick Lake, Rockford, Mich.

BOZELL, WAYNE, layman, to Clifford, Ind.

BROADHURST, ALAN, to part-time minister of education, Pilgrim, Lansing, Mich.

CONARD, JO ANNE, to director of Christian education, Pilgrim, Fresno, Calif.

CONSO, RAYMOND M., to Carson City, Mich.

HARMON, WILLIAM H., lay preacher, to Ironton, Mich.

HAYES, BERT, to Shandon, Ohio.

KOERNER, KENNETH R., Federated, Gustavus, Farmdale, Ohio, to Grand River, Ohio.

KRUSI, CARLISLE H., to Astoria, Ore.

LIEBECK, HENRY F., First, Kansas City, Mo., to Christian education and youth director, Congregational Christian Conference of Missouri.

MATERA, RICHARD E., Central, Orange, Mass., to Berea, Ohio.

NORTHROP, JOHN A., to Pinedale and Big Piney, Wyo.

OTTO, GEORGE W., Petaluma, Calif., to Broadmoor, Colo.

PARR, LEONARD A., to interim, First, Evanston, Ill.

PIETY, ROBERT, to Otter Creek, Brazil, Ind.

SLEEPER, C. NORMAN, Vanderbilt University, to interim, Community, Pleasant Hill, Tennessee.

C C Resignations

BEGG, A. JAMES, Twin Lakes, Wis.

CARTER, EMORY M., Fuller's Chapel, N. C.

DAVIS JR., ASA J., Pilgrim, San Francisco, Calif., to study.

EATON, KENNETH O., associate, First, Columbus, Ohio, spring 1959.

HEACOCK, ROLAND T., Staffordville, Conn.

JAMES, MRS. MURIEL M., minister of education, Orinda, Calif.

MAGGS, JOHN H., Sunol, Calif.

MEYER, FREDERICK A., Mayflower Community, Minneapolis, Minn., to central regional director, Christian Higher Education Fund.

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MINTON, WILSON P., Spring Brook, Moscow, Pa., to retire.

PENN, SAMUEL M., Richland, Ga., to retire.

PIETZ, EMIL T., Grandview, Denver, Colo.

REGISTER, KENNETH D., Union, N. C.

RICHMOND, CHARLES F., Grand River, Ohio.

SCHELLER, WILLIAM C., Smithfield Evangelical Protestant, Pittsburgh, Pa.

SPENCER, WILSON E., New Castle, Pa.

WALTERS, GUY T., Dunkirk, Ind.

WELKER, JAMES E., EUB student, Truax, Eau Claire, Wis.

WHITE, DONALD E., EUB, Wabash, Celina, Ohio.

Newly Vacant E & R Pulpits

California Synod—United, Petaluma, and Northmont Community, La Mesa (San Diego), Calif.

East Pennsylvania Synod—Zion, Bethlehem, Pa.

Kansas City Synod—St. Luke's, Independence, Missouri.

Michigan-Indiana Synod—First, Fulton, Michigan.

Midwest Synod—St. John's, Ackley, Iowa.

Northern Synod—St. John's, Minneapolis, Minnesota.

Pittsburgh Synod—Amity, Meyersdale, Pa.

Potomac Synod—Union, Admore; Bethany, Woodlawn, Baltimore; First and St. Stephen's Church, Baltimore, Md.

Reading Synod—St. Paul's, Mahanoy City, Pennsylvania.

Rocky Mountain Synod—Immanuel, Lyman, Nebraska.

Southeast Ohio Synod—Christ Church, Mohicanville, Ohio.

Southern Synod — Brookford Charge; Brightwood, Gibsonville, N. C.

South Wisconsin Synod—Trinity, Brookfield; Rockfield-Richfield Charge; First, Watertown, Wis.

West New York Synod—St. Matthew's, Buffalo, N. Y.

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E and R Installations, Ordinations and Anniversaries

BANZHAF, RICHARD F., ordination, Peace, Marshalltown, Iowa, November 16.

FOX, MERLE U., installation as pastor of the Rimersburg Charge, Pittsburgh Synod, November 9.

GUTHMILLER, ALBERT M., installation, Zion, Garner, Iowa, November 2.

HARDT, ALFRED P., installation, St. Paul's, Saline, Mich., November 9.

KLAUDT, ERNEST R., installation, Bethlehem, Ann Arbor, Mich., November 2.

KLINGERMAN, KENNETH L., installation, Fellowship Center, St. Louis, Mo., Nov. 16.

KOHRING JR., CLARENCE W., installation as associate pastor, Bethel, Detroit, Mich., October 26.

NYARY, NICHOLAS, installation, First Hungarian, Bethlehem, Pa., November 2.

PIRAZZINI, FRANCIS X., installation as associate pastor, First, Greensburg, Pa., November 16.

RADER, GLENN J., installation, Church of the Redeemer, Hershey, Pa., November 16.

RAPP, EUGENE R., installation, Emmanuel, Oshkosh, Wis., November 16.

SCHROER, A. HALE, installation, Church of the Good Shepherd, Warren, Ohio, November 9.

SZILAGYI, TIBOR M., installation, John Calvin, Trenton, N. J., November 9.

TRINITY, Bloomsburg, Pa., 150th anniversary, October-November.

TRNKA, JOHN E., installation as associate pastor, Hope, St. Louis, Mo., November 9.

TYLER, LEE W., installation, Fellowship Center, St. Louis, Mo., November 16.

ZAUGG, H. FREDERICK, installation, First, Warren, Ohio, November 9.

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C C Installations, Ordinations, Recognitions and Anniversaries

AMELING, JAMES H., installation, Morsemere Community, Ridgefield, N. J., November 11.

APPLEWHITE, HARRY C., ordination, Park Hill, Denver, Colo., November 2.

BOUCHER, ARNOLD R., recognition, First, Waukesha, Wis., October 26.

BROWNE, EUGENE, ordination, Sparta, Kimmell, Ind., November 16.

BURTON, KENNETH W. F., installation, Addison Street, Chicago, Ill.

BUSBY, CURTIS C., installation, First, Essex, Mass., September 28.

CONRAD, RICHARD J., ordination, Community, Kawkawlin, Mich., October 26.

DAY, PHILIP F., recognition, First, Mukwonago, Wis., November 2.

DOWD, EDWARD L., installation, Green Street, Chicago, Ill., November 9.

EVANS, FRANK, ordination, Bushnell, Detroit, Mich., October 7.

FEDERATED, East Smithfield, Pa., dedication of educational building, November 9.

FIRST, Bismarck, N. D., dedication of first unit, October 26.

FLAT ROCK, Mich., 100th anniversary, October 19-20.

GENTILE, PHILIP, installation as associate, Community, Birmingham, Lathrup Village, Mich., October 12.

HERRICK, BERNARD C., installation, Keystone, Seattle, Wash., November 9.

HOLLADAY, WILLIAM L., installation as director of student work, Colorado Congregational Conference, First, Boulder, Colo., November 9.

LEDBETTER, THEODORE S., installation, Plymouth, Washington, D. C., October 19.
LUCHS, FRED E., installation, Ann Arbor, Mich., November 2.
MITCHELL, PHILIP H., recognition, Federated, Charlton, Mass., November 9.
O'BRIEN JR., JAMES H., ordination, South, Brockton, Mass., November 9.
OGOSHI, THEODORE T., ordination, Makiki Christian, Honolulu, T.H., October 26.
PEACOCK, QUENTIN L., ordination, Hampden, Me., October 26.
PHILO, HARRY E., recognition as associate, First, Kenosha, Wis., October 19.
ROGERS, RALPH H., installation, Manomet, Plymouth, Mass., November 2.
SOMERSET, Mich., 100th anniversary, August 3.
WEISKEL, FRANK M., installation, First, Newton Centre, Mass., November 7.
WELCH, CAROLYN P., installation, First, Evarts, Ky., November 2.

CHRONICLE

Sailings, arrivals, appointments, and other information about the missionaries of our American Board for Foreign Missions.

Births

September 17, 1958. To Mr. and Mrs. James A. Johnson of the Near East Mission, a son, Carl Robert, in Istanbul, Turkey.

October 10, 1958. To Mr. and Mrs. Johannes E. H. Meyer of the Near East Mission, a son, Carl Hermann, at New Haven, Conn.

October 11, 1958. To Dr. and Mrs. John F. Donaldson of the Rhodesia Mission, a son, Jonathan Taylor.

October 20, 1958. To Dr. and Mrs. Gordon J. Van Laan of the Angola Mission, a son, David Clifford, at Bunjei, Galangue, Portuguese West Africa.

November 6, 1958. To Mr. and Mrs. David D. Larson of the Japan Mission, a daughter, Paula Lynn, in Osaka.

November 12, 1958. To Mr. and Mrs. Robert S. Keller of the Near East Mission, daughter, Kathryn Ann, Bryn Mawr, Pa.

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